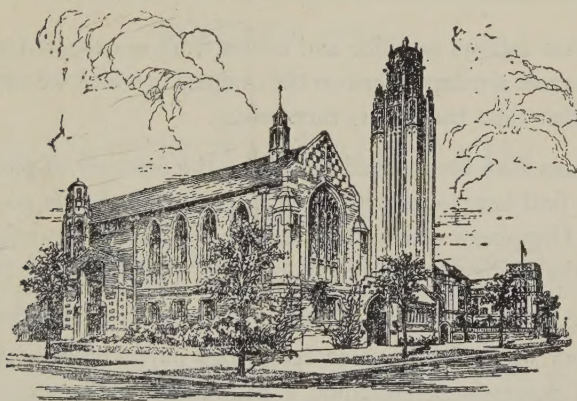


The Chicago Theological Seminary REGISTER



Happy New Year

Robert Cashman

A Faith To Proclaim

Frederick M. Meek

The Issues To Be Faced at Evanston

W. A. Visser't Hooft

When Faith Falters

Harold A. Bosley

The Enigma of Hamlet

Edward F. Manthei

The Vision of the Christian Man

Perry D. LeFevre

Letter to the Alumni

A. C. McGiffert, Jr.

In 77 Words

Fred Eastman

Alumni Notes, Book Reviews,
and The Hammond Library Extension Service Bulletin

Happy New Year

Would you like to be happy every one of those 525,000 minutes of 1954? Then set worthy goals for yourself, and strive earnestly to reach them.

When sought for its own sake, happiness is illusive. It is a by-product of helpfulness to others. Even if overtaken, it must be shared to become real.

Happiness follows sacrifice and comes from unexpected sources. Both joy and sorrow are dependent on the manner in which we meet the events of life, rather than the events themselves.

Happiness may be renewed at will by the memory of pleasant experiences. To find happiness with friends, praise all that is good and avoid criticism. Happiness comes from service to God and our fellow-man. It requires the ability to enjoy the present, without worrying about the future.

Christian stewardship which recognizes partnership with God in the use of all possessions, including time, talents, influence and life itself is one of the surest pathways to happiness, for it brings not only a joyful appreciation of the day's activities, but peaceful sleep and refreshment at night.

When we come to realize that we are but custodians of that which has been entrusted to our care, life takes on new meaning, and initiative is provided for great achievement.

"Happy is that people whose God is the Lord" (Ps. 144:15).

So HAPPY NEW YEAR to all fellow Christians everywhere!

ROBERT CASHMAN
Moderator

The Chicago Theological Seminary **REGISTER**

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

VOLUME XLIV

JANUARY 1954

NUMBER 1

A FAITH TO PROCLAIM

By FREDERICK M. MEEK

[Minister of the Old South Church in Boston, Dr. Meek formerly served on the Board of Directors of this Seminary. He delivered this message as the Annual Sermon at the meeting of the American Board of Commissioners for Foreign Missions at Wichita, Kansas.]

That which we have seen and heard we proclaim also to you so that you may have fellowship with us; and our fellowship is with the Father and with His Son Jesus Christ.—I JOHN 1:3.

I

I HOLD in my hand one of the significant documents in American religious life and certainly in the life of our Congregational churches. It is a copy of a sermon preached February 6, 1812, at the Tabernacle in Salem, Massachusetts. The preacher was the Reverend Leonard Woods, Abbot Professor of Christian Theology in the Theological Seminary in Andover. The occasion was the ordination of Samuel Newell, Adoniram Judson, Samuel Nott, Gordon Hall, and Luther Rice, the first missionaries ordained to be sent by our churches to Asia. Here are the early pages of the missionary history of American Protestantism—some of the most moving pages

in the story of the outreach of the Christian church.

But we pause for a moment to look at a contrast between this religious document and any comparably important political document. Such a comparably important political document would be eagerly sought; it would be the object of spirited bidding at any large auction by collectors of Americana. The bidding would reach at least one thousand dollars. I bought this imposing religious document, this sermon, from my friend who sells old books, for twenty cents; and it was a fair price—as old sermons go and as any preacher sorrowfully realizes. But I confess that this difference in accepted values leaves me uneasy because of what

it implies. For I cannot help thinking that the disparity between one thousand dollars and twenty cents reflects the comparative importance which our day attaches to these two different areas of our experience—our political framework and the framework of the claims of the Son of God. And yet the salvation of bewildered men and their direction for living will be found finally only in our relations with our God rather than with our government. For both men and nations stand before the bar of his judgment. And, if we forget the Son of God, it will not be enough, amid the events we shall be meeting in this century, for us to have remembered and depended only upon nation or ballot box or congressional appropriation or the proud deeds of our secular history.

One cannot hold these yellowing pages in his hands without knowing that he is touching the precious foundations of our religious inheritance and of the destined religious inheritance of all men. One cannot read these pages without sensing that all American Board sermons (nearly one hundred and forty of them now) have simply been commentary upon what Dr. Woods said in Salem generations ago. And his earnest, compelling, yearning words still search us and inevitably lead us to a re-examination of our Christian purpose and concern to share with others our faith and our experience.

This re-examination is the most urgent item on the present agenda of the American Board, of our Congregational Christian churches, and of the world church.

II

We are living in a situation different religiously from any other our churches have known since our American Board of Commissioners for Foreign Missions first began its work. Never have we had more implacably hostile foes arrayed against us. Never have war and peace and

safety and destruction teetered on knife-edge more precariously. Never were the patterns of life which have guided men and nations more fluid and less restraining.

We are faced with the probability of having to make further forced major Christian retreats, such as the one we have known so tragically in China. The surging temper of nations and races is set against Christian witnessing. We are confronted by the pseudo-religious faith of communism that is far stronger and more widespread than was the Mohammedan faith which seized and smothered a large share of the Christian world in another century. This pseudo-religious faith is itself missionary-minded. It has had an amazing record of successful missionary work which in the last twenty-five years dwarfs anything that we Christians have achieved in one hundred and fifty years in the name of the Son of God.

If ever in easier days we longed for dangerous days, here they are. If ever in easier days we longed to share the exhilaration of beginning all over again, this is indeed such a time. What we have done in Christian witnessing in the past is not adequate for today and is in danger of losing even contact with tomorrow. The successes we may have had in other days are now seen to be simply preliminary skirmishes, preparatory to the battle that must be fought and won in our generation in the name of our Lord and his Christ.

III

See the circumstances under which the battle is being waged! The lines, real and imaginary, which have imprisoned the masses of mankind are being obliterated, sometimes by violence, sometimes by men simply clambering over them as if the lines had never even existed. And, having crossed these lines, the masses of our humankind are abroad across the face of the

earth, foraging, seeking their rights and their inheritance as human beings, seeking a future which they have not clearly defined but after which human beings have always yearned. And now suddenly the masses of men have the overwhelming realization that they are important as human beings, destined to be free and to possess a fair share of the world in which they live. For the present these seekers understandably think of their future in terms of food, of possessions, of political freedom. And yet unwittingly, for most of them would deny the fact with ridicule, this mass migration from yesterday to tomorrow is a spiritual pilgrimage. The rights and freedoms which alone will finally satisfy are of the spirit. And men's upward surge toward them has an initial divine impulse, for these seeking men are not the despoiled thwarted waifs of impersonal natural destiny; they bear God's mark on their foreheads, and they are all carried in the love of his great heart.

IV

In a larger measure than the people of our churches begin to sense, we of the English-speaking Christian peoples share a direct responsibility for this world-wide upsurge. For nearly one hundred and fifty years we have been going to the ends of the earth with the message of the Christian Gospel and its revolutionary teaching, powerful enough to shake to the ground any empire, any union, any coalition, that rests on other than a foundation of righteousness and justice. Whether men accepted our Christ as Lord or not, they were at least lured by the Christian idea of human equality, even though they might ignore the fact that the equality is before God; they were lured by the Christian teaching of a human being's infinite worth, even though they ignored the fact that such worth is never a government's gift, given or taken away at whim, but springs

basically from God's love for man as a person and as a son. These revolutionary experiences are our Gospel's contribution to mankind and to the humblest of men. But somehow we have let others take away the credit for it all from our Lord and give it to current dominant political figures and practices. (And some among us are even relieved!)

Today's secular concern with brotherhood and with universality is not a twentieth-century product, coming from our modern devices such as transportation and communication. Listen to Dr. Woods in 1812: "In every human being you see a brother or a sister. O forget not the partners of your blood, send some of your preachers to your dear kindred in Asia." The idea of brotherhood and universality has long been ours. But today it searches us Christians uncomfortably. Do we actually feel that we have Christ's "dear kindred" behind the iron and the bamboo and the palm curtains? There are those who believe that political differences and the circumstances of being under dictators shut men off from our concern and from Christ's grace and saving power.

Meanwhile we, of all people, are uneasy in the midst of this ferment in whose creation we have assisted. We the children of a political revolution, we the children of Christianity, the most revolutionary of all ways of life, are timid and vacillating. And, while we have been materially generous, we have been spiritually inept and at times selfish; for we have feared the rising new life of the races, an upsurge which will inevitably and eventually overturn the present balance of the world, economic and political. And yet, if our Gospel be true, we must in Christ's name foster this rising and assist all of God's family, and not just a few chosen brethren, to come into their inheritance as God's sons. We must trust our Gospel even more than our political forms.

We are responsible, then, not only for the ferment; we are responsible for pointing out our Christ and his truth as being in the midst of it.

V

How are we to come to terms with all this and with what it means for our Christian witnessing?

The people of our churches as yet do not really understand that "foreign missions" in the older sense are finished. (And, at this point of not telling them, we have been negligent.) *But our Christian witnessing is as necessary as ever*; on a world scale it must ever be the expression of our Christian experience. However, it can never again be fitted into the pattern of special privilege; of the West "going to" the East; of describing the New Testament command, "Go ye into all the world," as "foreign missions." There are no "foreign missions" in God's sight. There is only Christ's outreach to God's children, many of whom really do not sense their relation with him. And in God's sight there is only one church of Christ (with a variety of practices—as in all other relationships). But within this one church of Christ, the well-being of each is the concern of all, and the well-being of all is the concern of each.

VI

We Christian people are confronted with some of the generation's most searching questions, and among them is this:

What do we do when the impulse which we have had for our Christian witnessing has become partly secularized, so that an appeal to sustain the Christian outreach of the church is received in much the same way that we acknowledge the Community Fund appeal, with the American Board seeming to be a kind of religious Community Fund. The passionate belief that made men feel that, if they were not

wholeheartedly behind this Christian outreach, they were false to their Lord does not any longer move our church membership, for all too few among our communicants have the certainty that they have actually "seen and heard" themselves!

As a matter of fact, a fair share of the kind of witnessing we have done abroad in more recent years has tended to obscure the primary motive for any Christian witnessing. The primary motive is not to take our good will and some of the best features of our way of life to the world at large. The primary purpose is to take the Person of Jesus Christ. And we have to ask ourselves what we now propose to do with this purpose. As we watch the zeal of the Communist missionary faith, pleading on every hand with the masses for "conversions," we know that we cannot be content with anything less than winning men's lives for our Lord. When that happens and their lives are won, then men are impelled to live differently; they have a different attitude toward their fellow-men; inevitably they have a concern for the well-being of their neighbors and of the society of which they are part. These social fruits follow, but Christian *conversion* is primary.

VII

Our fathers had a sense of urgency because they believed that the Gospel made "all the difference in the world." They believed that men were in the gravest possible danger if they knew not our Christ and his way. They said that such men were "lost." But we are not really sure that men who do not know our Lord are lost. Indeed, many of us do not think so. We do not live as though we were convinced in our own minds that there is something unique and ultimate about the Christian Gospel, so that it makes an ultimate difference whether men believe it or not.

As we see the direction in which some who know not our Christ prepare to take the races and nations of men—into a world of never ending struggle for power and possession—it is obvious that multitudes in this generation are lost, estranged from God's way. And, when men are lost here and now, it matters not only now; it matters beyond this life. Our Gospel and our Christian concern exist not only amid the limits of this life; they exist in eternity. This life is only a prelude. But in a prelude there are intimations of the theme that is to follow. And the intimated theme is a continuing life lived according to God's purpose.

The sense of urgency which our fathers knew ought not to be any less among us. As Leonard Woods put it: "In the name of Him Who died on Calvary, I call on you, O Christians, to labor for the salvation of beings that will never die. The souls of all these are as precious as your own." Our prime concern can never be to bring to men and women the benefits of our culture and way of living, important as these may be, but to bring them into touch with the Lord of life and with their Father God, who values them limitlessly and who loves them unceasingly, as they are never valued or loved otherwise.

VIII

In the end there is only one conviction under which Christian witnessing can be planned: the Christian Gospel is God's eternal truth about himself. A knowledge and an acceptance of the Christian Gospel make an eternal difference. If we believe that in our Gospel God discloses himself uniquely once for all in the person of Jesus Christ, then we are culpably negligent when we fail adequately to witness for him, seeking to bring to men (and I use the old phrase consciously) the saving power of Jesus Christ. For, after all, we hear a good deal today about the saving

power of the nation, of Mao Tse-tung, of Malenkov and of those who went before him, and in some areas of the saving power of the American dollar. But they all cut a sorry figure in the presence of Jesus of Nazareth.

IX

We who are concerned with the Christian witness will have to forsake a kind of past exclusiveness, with its witness directed chiefly to those whom we called "the leaders." We shall have to be mass-minded in our objectives and mass-minded in the techniques of our witnessing. Whatever the mass media may be that are needed, whether it be floods of literature from the printing press, whether it be utilizing the radio, the effort will be directed to bringing the Christ who lived in Palestine (and who can make his own way much better without a Boston accent and New York clothes) into the lives of hundreds of millions of ordinary people (the masses) who need so desperately his healing, life-saving presence.

The witnessing of the future will have to be done by laymen, and most of them will be nationals, rather than by professional religious leaders. Much of this witnessing will be divorced from our financial support; it will depend on the commitments and the courage and the daring and the astuteness and the consecration of men and women who will willingly risk their lives as did men in other generations.

I hazard the prophecy that the time will come when we shall have to do much of our Christian witnessing in countries that are forbidden to us by a carefully chosen underground of men and women who, for Christ's sake, will evade national barriers and restrictions, and who will be willing to lose themselves in the midst of the culture and society to which they go. Day by day, month by month, they will live in peril of their lives. I speak haltingly

of such matters, for I do not believe that I would have the courage to do it. Nevertheless, Christ's church will be seeking those who have such courage. And they will write some of the most glorious pages in the record of the Christian church. The service will be as risky as the OSS in time of war. These men and women will depart in secrecy. And whether we shall see them again or not, God alone can say. Their departure will be much like that shared in by the five young men in the Tabernacle at Salem when Dr. Woods, in ending his sermon, said to the congregation: "Brethren and friends, these young men are going to preach that religion which is your comfort in life, your hope in death, your guide to heaven. Consider yourselves now looking upon them for the last time before you shall meet them at the tribunal of Christ." And to the men themselves he said, "We bid you farewell, for we do not anticipate that we shall ever see your faces again." That willingness so to go in the face of incredible odds and danger, but to go with confidence, is the mark of the Christian's deep consecration.

X

It is all an uncertain picture. But whatever is done will only be done effectively because "that which *we* have seen and heard, *we* proclaim." The church that can sustain the witness for today and tomorrow will have to be a church that has been reborn. There will never be truly effective witnessing until there is a far closer connection in all our churches than exists at the present time, between our world outreach and our work of home evangelism.

These two concerns interlock inseparably. Only committed, convinced Christians are able for what is asked of Christ's church. When the Christian way has brought a new life to you and me, we are so grateful that we are impelled to share what we know and have found: "That which we have seen and heard, we proclaim." But our boards for evangelism and our boards for witnessing are one!

XI

We shall never be God's effective vehicles for his witness until the Gospel has happened to us first. The Gospel must happen to us! And, when it happens, it is like this: Transistors are the most important advance in the field of communications since the radio tube was invented fifty years ago. A transistor is a little device. A man can hold a hundred of them in the palm of his hand. But the transistor can amplify a sound signal one hundred thousand times with a minimum of power. Here is the secret—the essential metal, the germanium, must be purified until there is no more than one foreign part to one hundred million parts of pure germanium. We ordinary folk—unimpressive like the little fleck of germanium—are the transistors in Christian witnessing, but only when because of our Christian commitment there are no foreign parts left in us, for we are his, completely.

Ah, but imagine being able to give voice and witness to God's way—to what "we have seen and heard"—in the midst of the confused babel of misdirection coming from today's pagan world. As in 1812, so today, we too have a faith to proclaim.

THE ISSUES TO BE FACED AT EVANSTON¹

By W. A. VISSER'T HOOFT

[Graduate of Leyden University and Aberdeen University, the author has served as General Secretary of the World Council of Churches since 1938. He delivered this address to an ecumenical gathering in the University Church of the Disciples, Chicago, in November.]

ONE can define the Ecumenical Movement in different ways. But one definition of it which has grown more and more in my mind as a true one is that it is really a movement of repentance. Repentance comes in the churches and in individual Christian lives when we are shocked about the enormous discordance between what we ought to be and what we are in Christ and what we manifest in the ordinary reality of our lives. And I think the Ecumenical Movement started when a number of men whom we regard as our pioneers began to suffer deeply over the terrible disagreement between what we said about the church and what the church was in reality. Are we sometimes bothered, when we sing "The Church's One Foundation," with the great lines, "Elect from every nation, yet one o'er all the earth"; or perhaps even more when we read chapter 17 of John or chapter 12 of I Corinthians and say *this* is what the church is meant to be; this is what the church is in the mind of God and in the intention of his love; and what have we made it? The difficult thing to understand is why for so long has there been in the life of our churches so little disquiet about that disproportion and that disagreement? Thank God there have been men all through history who have tried to remind the church of its fundamental oneness. As

I see the history of the ecumenical idea produced under the World Council auspices with the help of the denomination which is our host here this afternoon, I see how most of these men before the time of the Ecumenical Movement were just voices crying in the wilderness.

A MOVEMENT OF THE PEOPLE

And then, thank God, there came men who spoke with such conviction that their voices wavered, and then came men who found a response, and that response was the Ecumenical Movement. For the Ecumenical Movement is really in a deep sense a movement of the people and of the churches that cannot get the vision out of their minds and out of their hearts—the vision of the church as the New Testament speaks about it: as the one people of God; as the people of the new age and the people gathered by Jesus Christ himself; as the people who are to exemplify in this world a new kind of togetherness, a new kind of community that should be within the divided nations and the divided races, witnessing that God is stronger than all our divisions and all our idiosyncrasies and all our egocentricities.

At first the Ecumenical Movement lived in the hearts of individuals, but there came a time when the challenge was thrown into the life of the churches as such. At Amsterdam in 1948 the churches accepted that challenge, and this was a high moment in the history of the church.

¹This address was tape-recorded, transcribed, and then edited, but it is essentially as it was given.

The simple phrase "We intend to stay together" meant that the churches said to each other: "We do not completely understand, but we do know that the Lord calls us together, and so we enter at least in this provisional relationship with each other. We are going to try to converse with each other; we are going to try to cooperate; we are going to try to witness together."

A GROWING UNITY?

And now in the year 1954 the second assembly of the World Council convenes at Evanston. In some ways this will be even more difficult than Amsterdam. If you permit me the rather self-evident analogy, it is not hard to marry; it is more difficult to stay married. But it is even harder when we are married to make sure our marriage grows, especially in depth. The second assembly of the World Council of Churches will be that test—whether we are not merely staying together but are advancing together. The most important thing just now is not an impressive list of actual unions that have been accomplished, for full organizational union can be attained only after a long period of preparation and growth. But we should be asking ourselves and each other, "Is the unity that we have found, admittedly provisional, a *growing* unity? Are we advancing on the road? Do we go up together unto him who is the Head, unto Christ?" There are elements in the situation that almost point in the direction of retrogression rather than in the direction of advance. There is no doubt that, since Amsterdam, certain confessional and denominational tendencies have become stronger than they were before. I find that some people are deeply worried about that. Personally, I do not consider that too dangerous or too tragic a development, because it is so inevitable. As soon as people are brought together in an ecumenical manner, they become more

conscious of their own specific heritage. That happens internationally too. If an American wants to be made conscious that he is really American, let him go to Europe or to Asia.

If a Lutheran or an Anglican or a Baptist wants to become conscious that he is that kind of Christian, let him attend an ecumenical conference. He will have to ask questions about his own denomination that he has never asked before. There is something of that in the whole picture of the Ecumenical Movement. But the question is this: Will that self-consciousness resulting from ecumenical contact be the end of the process? Or will Christians work through that self-consciousness to a position where they say, "Yes, we have a new understanding of our own heritage, but we also see that our heritage has its real meaning and sense and worth in the total fellowship of the Ecumenical Movement."

In that respect the Lund Conference on Faith and Order last year helped us, because we understood there more clearly than ever before that, not by comparing various confessional positions with each other but by going deeper to the center of our faith, we had a chance of finding a new light in our unity and new ways of breaking through to the wonders of our churches. I refer of course to the work done at Lund, where we asked that deeper question: Can we not get a new understanding of what a church is in relation to her Lord? What does it mean that the church is the body of Christ?

A UNITY STRONGER THAN HUMAN DIVISIONS?

Another no less important issue which we will face in Evanston is one that exists at all times in the life of the Ecumenical Movement, but in a very special way today. It is whether the churches assembled in Evanston will show clearly that the

unity they have in Christ is stronger than any political, racial, or other human divisions.

As I mention these divisions, I think, in the first place, of the deepest one of all which we generally call the East-West division. I refer to the fact that we will have in Evanston an opportunity to show that we have our own dynamic, our own Lord who gathers people together in spite of what may define them politically, and that is why we are glad that we can say at the moment that it is very likely that we will have at least some representation from churches behind the iron curtain. And I refer more particularly to the churches of East Germany, Hungary, and Czechoslovakia. Do you realize that, of all churches in the World Council, the Hungarian churches have taken the preparations for Evanston more seriously than any other? In four or five months we received from the two Hungarian member churches a full documentation on every one of the six themes of Evanston as well as on the main theme, in which ministers and laymen participated. We have not that kind of full documentation yet from any other member church. Why is that? *Because when there is danger that we may be cut off from the world fellowship, then we discover how precious it is.* That happened in the same way to churches during the second World War. I have never known a more intensely ecumenical spirit than in churches which were in danger of being completely isolated, and so it is today. A few days ago I had a letter from one of my good friends who has been for quite a while in a prison in East Germany because he had taken a stand in a situation in which strong pressure had been brought upon the church. In that letter he says that the one thing that helped him in prison was that he knew there were men and women in other churches who were praying for him and who were following

that struggle in which he was engaged with personal intense sympathy. He said: "It happened often to me that, when I was called before the officials, they would say to me, 'Now why don't you give up this struggle—nobody is interested in you; everybody outside this little place where you are has by now forgotten that you even exist'—and I could smile at them, because I knew that it wasn't true. And now that I have come out of prison and find all the messages and know what happened during my imprisonment, I am happy to find that what I believed about the Fellowship was in reality true." *That* kind of person has a great deal to give to the rest of us at this assembly, for these persons know things about the life of the church in this world—about its dependence on the Holy Spirit—which many of us in other churches have not fully discovered.

And closely connected is this further issue at Evanston as to whether the churches assembled there will be truly the church and nothing but the church in their attitude to the world. I mean this: all our churches today are tempted to bless this, that, or another ideology; this, that, or another system, and thus become what Karl Marx once called "the spiritual aroma of the world."

All our churches are in one way or another tempted to become an appendix to forces which are not really basically Christian in origin but secular. The task of the World Council of Churches will be to show that the church of Christ has its own voice which is a reflection of the voice of its Master and not a reflection of any voice in the world. An ecumenical assembly is a particularly good place to discover just where that difficult line of division lies between true independence and the church's becoming just a parrot of secular forces. But, when we are in an ecumenical situation, it is much easier to

see because other people see us much better than we see ourselves. I have always found that most amusing, for, when we have international ecumenical discussions, the Americans can tell us Europeans very clearly when we are just talking as Europeans rather than as real Christians. And Europeans know when Americans are just talking as Americans. That is why an ecumenical conference, if we are frank with each other, can be an occasion of purification and can make us all much more centrally and basically Christian in our attitude to the world. And of course I think especially here of such matters as our attitudes on international, racial, and social affairs—fields in which all of us need a great deal of purification, because subconsciously we accept so many sub-Christian and sometimes even non-Christian elements in our life without recognizing them for what they are. And now I come to the main theme of the assembly.

OUR HOPE IN CHRIST

The central and decisive issue at Evanston will be whether the churches will proclaim together the message of the hope that is in Christ in its full relevance for their life and for the life of the world. Let us emphasize that this theme is by no means, as some have thought, just a theological matter in the technical sense of that word. It is a matter that is relevant for every single member of the church of Christ in every country of the world. And it is relevant to the world because we live in a world which is characterized by so much real hopelessness, so much defeatism, or, on the other hand, by a series of false hopes. And in this situation the Christian church has not yet spoken as it ought to speak and has not yet spoken with a clear united witness as it ought to speak. As we have entered into that subject, we have been amazed to find how relevant it was to all the other things we

have to speak about at the assembly. Whether we considered racial affairs or evangelism or international affairs, we saw that, unless we had something real and substantial to say about Christian hope, we had very little to say about any of these subjects. What are we going to say, for instance, about international affairs unless we speak out of the basic Christian hope, unless we get rid of that gloomy atmosphere that we can find today in the United Nations or in so many other international meetings, unless we come with that basic assurance which is the specific thing about the Christian hope—that Christ overcomes this world and that therefore there is hope and that action in this world is meaningful. We have now worked for several years on this theme, not only in that specific commission of about twenty-five to thirty members which has had the very difficult task of preparing the report to the assembly on this subject, but in *many* groups right across the world; in fact, I do not think that on any other subject have we, since the first assembly, had such a *volume* of expression from the churches as on this theme. It has not been easy to agree on what we could say together, but I can affirm with gratitude that this group of men on the commission, in light of what the churches have said, have come to a common statement unanimously, which will be made public before long. There have been times when I, with others involved in this process, thought that we were trying the impossible. We were really people of little faith, but God helped us by giving us again a wonderful ecumenical experience. Whereas two or three years ago we spoke completely different languages and could not attain a common mind, we now find we agree about the Christian hope. There has been there a process of ecumenical interpenetration and of ecumenical mutual education which has been

one of the great things in the life of the Ecumenical Movement during these last years; and that is why I believe that we may hope also for this assembly that it will have a clear and definite word to say on this subject. I wish there were time to talk more about that and to give you now already some of the general convictions that will be expressed in this report. Let me just say for those who are eager to share in this process as early as possible that already a certain amount of material is available and more will be made available.

And let me now simply close by saying a word of gratitude for the kind of meeting that we hold here these days. This assembly will be bound for its success not merely on what happens in Evanston but

very largely on what happens among the people who will *not* be at Evanston and what happens in the congregations and in the theological seminaries and in the laymen's movement and in the women's groups. I do not pretend that all of them can study all the subjects of Evanston, but each can select one topic, and so all can in one way or another become participants in this great spiritual process—and even more by intercession. A World Council Assembly is a risky undertaking—we bring together so many different elements that we never know just what is going to come out of it. We can only pray, but let us pray, that the Lord will really do what he said he is ready to do, namely, to gather his people together into one—at Evanston.

WHEN FAITH FALTERS

By HAROLD A. BOSLEY

[From the pastorate of Mount Vernon Place Methodist Church, Baltimore, Maryland, Dr. Bosley was called to be dean of the Divinity School of Duke University. Since 1950 he has been minister of the First Methodist Church, Evanston, Illinois. This sermon was delivered at Commencement, 1953, at Garrett Biblical Institute.]

Will the Lord cast off forever?
Is his lovingkindness clean gone forever?
Hath God forgotten to be gracious?

Ps. 77:7-9

I
IN ONE of his books Thornton Wilder tells of an aged missionary bishop who was spending the last two years of his life in retirement in France. The pathos of those years is summed up in this line: "His was a fighting faith, and when he no longer had battles to fight, his faith withered away." I mention this because it underscores the fact that a vital faith is always a fighting faith.

When someone tells me that he has

never had a moment of probing religious doubt, I find myself wondering whether he has ever known a moment of vital religious conviction. For, if one fact stands out above all others in the history of religion, it is this: the price of a great faith is a great and continuous struggle to get it, to keep it, and to share it. I know of no exception to this rule among those whose religious faith has changed the course of history. That is why it is a serious mistake to think of faith as a placid lake under the bewitching beauty of the full moon. It is

much more like the ocean in storm, the swift current of the full river where one must stay alert if he would stay alive. Faith is a fight as well as peace. Faith is a conflict as well as a peaceful comradeship with God. Faith is a purpose making headway against a storm, adjusting itself to the swiftly rushing current of life and events. These truths about faith we should proclaim to a world that is reaching for every self-advertised brand of it that comes in capsule form. The cost of faith is high, but no higher than we should expect it to be when we consider what it means to us.

Those who want a placid faith in seven easy lessons will want to stay clear of the Seventy-seventh Psalm, a portion of which was read in the Scripture Lesson this morning. For it is one of our most vivid pictures of a devout man fighting to steady a faltering faith. It can teach us so much about the meaning of faith that it deserves a close look.

The Psalm was written by a pious Jew who lived during the Exile. The hurricane of history had swept over Israel, leveling her entire life and surrounding the survivors with a vast spiritual devastation of her fondest hopes. As the psalmist surveyed this wreckage, he could see no hope of an early end of the tragedy of his people. In fact, he was not at all sure there ever would be an end—and, as he struggled with this possibility, his faith faltered, and he found himself asking three questions:

- (1) Will the Lord cast off forever?
And will he be favorable no more?
- (2) Is his lovingkindness clean gone forever?
Doth his promise fail forever more?
- (3) Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies?

These are the honest questions of a devout man who is trying to understand the

meaning of what is happening. He is no superficial skeptic tossing off flip questions about God and evil. His questions are fair and desperately honest. They come from the heart of a great faith and are forced up to the level of expression by a suffering which ran beyond the bound of reason and understanding. He simply wants to know whether God has cast them off forever, whether their ancestral faith in God had been mistaken.

The psalmist is not alone in raising these questions. Prophets before and after him raised them over and over again. Faith—even the faith of great souls—can and does falter upon occasion and for a number of reasons.

II

The first and most common reason why faith falters is the one we see in the experience of the psalmist: the occurrence of some tragic event that contradicts or challenges the promises of faith.

Paul's ancestral faith faltered before the steady witness of the early Christian, particularly the stoning of Stephen. He was forced to rethink it, and it simply did not stand up under the ordeal. The early church was puzzled by the crucifixion of Christ. For half a century after this had happened it looked like a defeat, and Christians were forced to do some of their steadiest thinking about it in order to fit it into the pattern of Christian victory.

In our own lives the death of a loved one or the defeat of our nation or cause can force our faith to falter. All such events raise doubts about the accuracy of traditional beliefs in the love and the goodness of God. I think it safe to say that faith is faltering all over the world today because of the tragic and unpredictable character of events.

Gabriel Marcel, French philosopher and dramatist, put a play on the French stage a few years ago that contains an

eloquent description of our world. One agent cries: "Don't you feel sometimes that we are living . . . in a broken world? Yes, broken like a broken watch. The mainspring has stopped working. Just to look at it, nothing has changed. Everything is in place. But put the watch to your ear, and you don't hear any ticking. You know what I'm talking about: the world, what we call the world of human creatures. . . . It seems to me it must have had a heart at one time, but today you would say the heart has stopped beating."

Wherever we turn in a breaking and broken world we find faith faltering and asking, "Hath God forgotten to be generous? Is his lovingkindness clean gone forever? Will he be favorable no more?"

A second reason why faith falters is the discovery that traditional religious ideas no longer fit our new experiences. This, I should suppose, has happened to everyone in some form or other. And it does not happen once; it will happen many times. The very nature of life makes it almost inescapable. John Dewey based his philosophy on the simple fact that "all action is an invasion of the future, the unknown. Conflict and uncertainty are ultimate traits."

How true we find this to be in the simple process of growing up! There is no way we can begin life with so adequate a system of ideas that our experience does not change them. The wisdom of our parents, while helpful, is not infallible. It can steady us, but it cannot remove the elements of conflict and uncertainty from our life. Yet it is a jar when first we discover their inadequacy, discover that our parents are far from infallible and that we must make our own decisions and find our own way into the future.

One of the reasons why a college campus is such a fascinating place to live and work is the fact that it is the scene of these struggles toward greater maturity

on the part of every generation of students. This is no easy road to travel, as all know who have traveled it. All along the way one finds his faith in traditional ideas faltering, finds that he must do some serious thinking for himself if he is to have a vital faith in himself, in his fellow-men, in God.

This is no new experience for our religious tradition. Two of the great heroes of early Christianity, Paul and Origen, went through the twilight period of faltering doubt on their way to a greater faith for themselves and for those who were to come after them. Each had been born and nurtured in one tradition and had found that that tradition was seriously challenged by the new Christian faith. It could not have been an easy struggle for them to modify the old and accept the new, but both did it.

Wherever we turn, then, in this matter of living, we find there is some evidence for the generalization that the heresy of yesterday is likely to be the orthodoxy of today and the outmoded good of tomorrow. This progression does not proceed smoothly, like an escalator. It goes by fits and starts, with doubt and faltering faith in evidence all along the way, especially at points of greatest growth. Time and again we will be driven to the mood that prompted Theodore Dreiser to write his poem:

LITTLE KEYS

Little keys
 Little keys
 That unlock the little doors
 To little visions
 Little delights—
 That open them
 To little pleasures
 And little pains
 That divine so little
 Reveal so little
 And yet here—
 Beyond,

The Great doors
And the great locks;
The giant doors
And the giant locks
That the little keys
Will not unlock.

III

When faith falters, what do we do?
What can we do?

Although our first and strongest temptation is to retreat from the challenge to an earlier and stronger position, we have no real alternative to moving steadily ahead through the clouds of lowering doubt, suffering, and hardship in search of an even greater faith than we have ever known. Paul could have bowed off the stage of history when he lost faith in Judaism. He could have returned to Tarsus and spent his life making tents and staying well within the limits of traditional thoughts and ways. Had he done so, we would have lost our best example of the sheer power of faith in God. Martin Luther could have done any one of a number of things to relieve the tension of his doubt and suffering, but he chose to move steadily ahead into the thick of battle, both needing and finding an even greater faith in God than he had ever known. The only answer then to a faltering faith is to steady it by advancing through the doubts that challenge it to an even greater faith.

It will be easier for us to gird up our energies for this move ahead if we recall for a moment our indebtedness to those experiences when faith faltered.

We owe the Book of Job to a series of men over several generations whose faith in the providence of God faltered in the presence of evil in the world. We owe most of the Old Testament to men whose faith faltered, not once, but many times, as they experienced or recalled the tragedies and defeats in Hebrew history. We owe the New Testament to men whose faith in

ancestral ideas faltered before the challenge of Christian ideas and experiences. We owe the Reformation to men whose faith under severe challenge pushed beyond the inadequate systems of thought and institutions in which they had been reared to more adequate ones that they passed on to us.

Tennyson's best-known poem, *In Memoriam*, grew out of the challenge his faith had to face in the death of a gifted young friend, Arthur Henry Hallam. Hallam died in 1833, and Tennyson brooded over the meaning of the loss, turning it this way and that, trying to understand why such things happen. In 1850—seventeen years later—he finished the poem, *In Memoriam*. To me the heart of his new faith in the providence of God comes in these lines:

Oh, yet we trust that somehow good
Will be the final goal of ill . . .
That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete . . .
I can but trust that good shall fall
At last—far off—at last to all. . . .

IV

There come times—not one but many—for all when faith falters. It is as universal an experience, I suspect, as we shall find in religion. There are times when we outgrow traditional ideas—not all of them at any one time, to be sure, but some of them are certain to be challenged by every great experience that hits us or our generation. A dramatic instance of this was the remark of a disillusioned German who dismissed the traditional faith in God as a Father by saying, "That idea died in the first World War." A less dramatic but much more universal experience of challenge is to be found in the experience of someone going to college or graduate school.

College, to revert to that for a moment, is a rough experience on students, and, the better the college, the rougher the experience is likely to be. I suspect my own experience is typical and not at all unusual.

I had been brought up in the tenets of a fundamentalism which held that the Bible is an infallible authority, while the earth is a cosmic stage created for the especial benefit of man. You can imagine what happened to both those ideas as soon as I got to the university!

The professor in Bible started punching the notion of biblical infallibility all over the place. I wanted to fight back but was prevented by the slight inconvenience that he had all the facts on his side! While I was suffering under that challenge, the professor in biology was relating me to what I had previously called "the lower forms of life" in positively a revolting way! At the end of that harrowing year I knew I faced a simple choice: push on to a more adequate faith or give up religion altogether. Try as I might, I could find no third position. Nor was I alone in this kind of trouble. A classmate on graduation day with his diploma finally safely in hand said, "If I had known before I came what was going to happen to me here, I would never have come." And, believe it or not, he went on into the Methodist ministry!

Imagine a chap like that trying to steady the banner of the psalmist, or the prophets, or Paul. Men like that would never understand the "Dark Night of the Soul" of the mystic, the living death of Paul, or the faltering faith of the psalmist. Nor would they be able to lift the shout, "For I am persuaded that neither life nor death . . . nor any other thing will be able to separate us from the love of God."

It is always a disturbing experience to have our traditional faith challenged by new facts and experiences. Yet there is no escape from it—not even that offered by a kind of automatic dogmatism that seems

to be coming into favor these days. We have been treated to a number of public instances in which people have taken refuge from doubt in the fortress of traditional authority in religion. They profess to find steadiness of soul in accepting the teachings of some one church or sect. They shout triumphantly, "This is it!"

I do not mean to be either disrespectful or intolerant when I say they remind me a little of the time our three-year-old boy came up to us on the beach with his sand bucket full of water. "Here's the ocean, Daddy," he said. That attitude is understandable in a three-year-old, but not so much so when a thirty-year-old comes up with a set of ideas and says, "Here is the truth!" You want to say to him, "That may be your ocean, brother, but there is a lot more where that came from, and it's not in your bucket!"

Institutions as well as people face times when they must turn from traditional policies and answers in order to face the problems of the present more adequately. Every reader of Christian history can cite a dozen times when the church has had to do this. I have never known a time when the church, trying as she is to minister to a broken world, needed to have a greater sense of freedom and flexibility to move in new directions than now. With National and World Council movements growing apace, we shall need to turn away from many of our denominational ways and learn how to work together in many new and deeper modes. Neither man nor any one church liveth unto itself alone any more. The leaders we need, the leaders we believe this class of graduates will provide, will know that it will take big keys, the biggest we have, to open the locked doors of a better future. The lock on the door of fear is great, but it can be opened with the key of trust. The lock on the door of greed is great, but it can be turned by the key of sharing. The lock on the door of hatred is great, but there is a key that fits

—the key of love. All these keys can be in our hands if first they are in the hearts of Christian men and women the world over. And, despite cynics, skeptics, and faint-hearted ones, we must use them now and be ready to move toward a better world than men have ever known.

V

Let us remember, then, when our faith falters in this business of living, as it will, that God's steadying hand is on our shoulder leading us on to even greater things.

Baron von Hügel discovered this about sorrow and suffering. He communicated it to a friend in sorrow in a letter, "There is surely for us Christians no surer test of faith on our part, no truer proof of love on God's part, than suffering nobly born . . . and nothing that unites and reunites at all as does such suffering."

One of the precious privileges of each generation I gladly give to this new generation of Methodist preachers—that of continuing your re-examination of our heritage. And I charge you with the responsibility of being as fair to the generations to come as you will try to be to those that have gone before. Go through our heritage as you would your attic on moving day. (As Methodist preachers, I can guarantee that you will become intimately acquainted with that simile!) And as you go through the heritage I bid you keep, strengthen, and augment that which is useful; modify and discard that which is not.

And keep the church hard at the task of being the church! Of being the one who holds a high standard alongside personal and social life, measuring the worth of what we are and do by the Kingdom of God itself.

And when you falter in the task, as falter you will repeatedly, and find yourself asking: "Will the Lord cast off forever? Is his lovingkindness clean gone

forever? Hath God forgotten to be gracious?" remember then the necessity of moving straight ahead toward a greater faith, knowing you will be sustained by the God of the universe.

Some years ago when Nansen, the great Arctic explorer, was looking for the North Pole, he found himself one day in very deep water and let down his sounding line to calculate its depth. But, even when that line was all played out, it did not reach the bottom of the sea. More and more line was added until he was taking soundings with all the line he had aboard, but still he failed to reach the ocean bed. So he noted in his logbook the entry, "3,500 fathoms—and deeper than that!"

When our faith falters before some great task, some great locked door, some experiences of tragedy, and we ask, "Is God great enough for that?" then listen, and we will hear the answer as given by those who have gone before us: "Yes—and greater than that!" Let us pray:

God, though this life is but a wraith,

Although we know not what we use,

Although we grope with little faith,

Give me the heart to fight—and lose.

Ever insurgent let me be;

Make me more daring than devout;

From sleek contentment keep me free,

And fill me with a buoyant doubt.

Open my eyes to visions girt

With beauty, and with wonder lit;

But let me always see the dirt,

And all that spawn and die in it.

Open my ears to music; let

Me thrill with Spring's first flutes and drums—

But never let me dare forget

The bitter ballads of the slums.

From compromise and things half-done,

Keep me, with stern and stubborn pride;

And when, at last, the fight is won,

God, keep me still unsatisfied.

"Prayer," LOUIS UNTERMAYER

THE ENIGMA OF HAMLET

By EDWARD F. MANTHEI

[Mr. Manthei graduated from the University of Wisconsin and C.T.S., which also conferred upon him the honorary degree of Doctor of Divinity at Commencement last June. Since 1944 he has been minister of the First Congregational Church, Western Springs, Illinois. He read this paper to a small group of ministers this fall and is soon to take the title role in Hamlet to be produced by the Western Springs Players.]

IT IS indeed remarkable that the man who has had more books and articles written about him than any other person excepting Jesus should be a fictional character. Shakespeare's Hamlet has evoked more controversy among scholars than any other fictional character and has moved writers to publish more written words about him than the real person, Napoleon, who places a poor third in this numerical scale.

Here is a man, created in another man's mind, a fiction vacillating between good and evil, purpose and lack of purpose, so fascinating that students of literature and of the theater cannot rest at ease until they, too, have had their say about this moody Dane.

Richard Flatter in his book, *Hamlet's Father*,¹ has compiled for us a cross-section of what critics and literary men have thought and felt about Hamlet, the play and the man. These sections set a kind of background against which he places a most interesting interpretation of the play, which has attracted theatergoers for generations.

[1.] GOETHE: To me it is clear that Shakespeare sought to depict a great deed laid upon a soul unequal to the performance of it. . . . Here is an oak tree planted in a costly vase, which should have received into its bosom only lovely flowers: the roots spread out, the vase is shivered to pieces. . . . A beautiful,

¹I am deeply indebted throughout this article to the book by Richard Flatter, *Hamlet's Father* (New Haven: Yale University Press, 1949).

pure, noble, and most moral nature, without the strength of nerve which makes the hero, sinks beneath a burden which it can neither bear nor throw off; every duty is holy to him—not the impossible in itself, but the impossible to him.

[2.] COLERIDGE: In Hamlet, Shakespeare seems to have wished to exemplify the moral necessity of . . . an equilibrium between the real and the imaginary worlds. In Hamlet this balance is disturbed. . . . Hamlet is brave and careless of death; but he vacillates from thought, and loses the power of action in the energy of resolve.

[3.] HAZLITT: Hamlet . . . is not a character marked by strength of will or even passion, but by refinement of thought and sentiment. Hamlet is as little of the hero as a man can well be. . . . He seems incapable of deliberate action.

[4.] E. K. CHAMBERS: The most tragic, the most affecting thing in the world is the ruin of a high soul. This is the theme of *Hamlet*; it is a tragedy of failure, of a great nature confronted with a low environment, and so, by the perversity of things, made ineffective and disastrous through its own greatness. . . . He has lost the power of deliberate purposeful action. . . . He has turned the whole matter over and cannot decide. . . . The infinitely sad fate of Ophelia; the deaths of Polonius, Laertes, Gertrude, Rosencrantz, Guildenstern; for all their faults, all these are a sacrifice on the altar of his infirmity. . . . The ineffectiveness of the speculative intellect in a world of action, that is the keynote of the play. . . . The keynote of Hamlet's nature is the over-cultivation of the mind. . . . Claudius died justly, but—over and beyond Ophelia—the blood that is shed is at Hamlet's door.

[5.] RODERICH BENDIX: The play is badly constructed . . . Shakespeare was not master of his material. . . . Ophelia's madness is nothing but a stage effect. With such merely theatrical effects the play abounds, and that is why for so long it has succeeded in fascinating theatregoers. Nevertheless, there is much that is good in the play. . . . All the clever attempts of so great a number of scholars to discover the heart of that mystery are completely superfluous; for the obvious explanation of that mystifying puzzle lies in the simple fact that in the composition of the play Shakespeare has permitted himself a whole series of gross mistakes.

[6.] T. S. ELIOT: . . . so far from being Shakespeare's masterpiece, the play is most certainly an artistic failure. . . . *Hamlet*, like the sonnets, is full of some stuff that the writer could not drag to light, contemplate, or manipulate into art. . . . We must simply admit that there Shakespeare tackled a problem which proved too much for him. Why he attempted it at all is an insoluble puzzle.

[7.] J. DOVER WILSON: In fine, we were never intended to reach the heart of the mystery. That it has a heart is an illusion; the mystery itself is an illusion: Hamlet is an illusion. . . . The character of Hamlet, like the appearance of his successive impersonators on the stage, is a matter of "make-up."

[8.] S. L. BETHELL (*Shakespeare and the Popular Dramatic Tradition*): There is a general lack of unity: the mad-scene, for example, focuses more attention on Ophelia than her comparative unimportance in the plot would warrant; it may have been included principally because mad-scenes were popular at the time. . . . *Hamlet* betrays frequent signs of immaturity and experiment. To dispute the strength and depth and brilliance of the play would be absurd; but as poetic drama it cannot compare with the later tragedies. Its greater popularity on the stage is due to sheer "entertainment value"; and it is a favourite with the critics because its imperfections leave more room for discussion, and the peculiar character of its hero provides a fascinating subject for every variety of arm-chair quackery.

[9.] GRANVILLE-BARKER: Here, for me, is the masterclue of Hamlet's "mystery." The

"sane" world around him has naturally no sense in it, nor the too sane spectator of the play. He does not pluck out the heart of it himself. Neither are we meant to. For his trouble is rooted in the fact that it is a mystery. . . . Shakespeare has not—paradox though this may seem—finally *dramatized* Hamlet. Here is the character, at which he had more than one immature and fragmentary try, fully and vividly imagined at last—what character was ever more so? But he does not submit it to the final discipline which would make it an integral part of the play. . . . Hamlet, the irresolute bungler . . . such a weathercock as Hamlet. . . . Shakespeare has to reconcile the creature of his imagination with the figure of the borrowed story; the Hamlet we have is the tragic product of his very failure to do so.

Horatio says, "O day and night, but this is wondrous strange." And isn't it—that a play so riddled with criticism should continue to command the attention of so many people?

Richard Flatter starts by saying that *Hamlet* is the Ghost's play, Hamlet himself being the tool which is set in motion by the motive power of his dead father. A large part of his argument rests upon the dramatic technique of introducing characters to the audience. We are all familiar with the curtain rising upon two servants who are discussing characters not yet seen. Their conversation tells us the essentials about the person we are about to meet. If skilfully done, our interest and satisfaction mount until we welcome the person when he appears as someone with whom we already have a speaking acquaintance. Such is the preparation for the appearance of Hamlet's father, a major character introduced with all the buildup of the theater.

In startling contrast, three short lines are the prelude to Hamlet's introduction. Laertes shares the spotlight with Claudius in the scene where we first meet Hamlet, and Hamlet could be lost among the

courtiers for all the dramatic buildup given him.

While we see much more of Hamlet than of his father, the Ghost's frequent appearances and his implied presence in all the speeches of Hamlet establish his reality to the point where he never ceases to be present. He is the originator of the task and of what happens to the task, its ups and downs, its near-fulfilment, and its final resolution. This is the play, and it is already the Ghost's play.

We may speculate about Hamlet, his delay, his doubt, his vacillation, his scruples, but we do not speculate about the Ghost. He, in the words of Flatter, "achieves a magnificent success."

Here is Mr. Flatter's synopsis of the play:

1. The Ghost reveals what has happened and imposes on his son the duty of revenge, qualifying the task by the injunction regarding Gertrude.

2. Hamlet first wishes to find out whether the Ghost has spoken the truth and achieves this by means of the Mouse-trap.

3. On account of the dual nature of the task, Hamlet cannot proceed straight-away; before acting against Claudius, he seeks to ascertain his mother's share in the crime. The Ghost, by his personal intervention, prevents him from doing so.

4. Claudius, realizing that his crime has been discovered, is now roused to activity himself; he sends Hamlet to England, to immediate death. On learning that Hamlet has returned, he arranges for his assassination in his mother's presence.

5. Hamlet, finding his father's plan unworkable, fails to do anything. Claudius' counterplan succeeds, but he is caught in his own trap. Thus, by the very failure of the hero and the very success of the villain, final victory is won—victory for the principle of justice, represented in the Ghost.²

It is the Ghost, and the wrong done to him, that starts the play; his desire to be avenged forms the content and the ethical purpose of the play; the avenger "lapses in time and passion"; and yet, in spite of all, revenge is achieved, the wrong is righted.

This play with the husband who returns from his tomb, and despite betrayal and murder protects his wife; with the son who in obedience both to his father and his own heart is prepared to quit this life in order to spare his mother. This play is one of the greatest victories won for mankind. . . . Among the many Shakespeare has gained, this is the greatest. It is the triumph of evenhanded justice and of all forgiving love combined.³

Perhaps so, but such justice seems pretty raw, and "all forgiving love," as we think of it in the Christian sense, sounds strangely out of character. And yet this could be the way that Hamlet himself would speak of it, and is it not very much the way in which twentieth-century men would think of it? For does not Hamlet, as do we, talk about God and the Christian faith, look to it at least for some measure of guidance, and then blunder through to its denial because the complexity of his commission overwhelms his capacity to execute it? Of intellect there is plenty, of reasonable faith there is little, of spiritual poise there is almost none. And whether one believes that Hamlet was mad, or feigned madness, he sees Hamlet broken by the process of life, unable to find the kind of meaning in life to sustain him amid the circumstances of his living it.

This is the story of men in the twentieth century too. Perhaps that is why we continue to go to see the play, continue to write and think about Hamlet, continue his struggle in a different set of circumstances but with the same spiritual blindness that was his tragedy.

² *Ibid.*, p. 90. Used with permission.

³ *Ibid.* Used with permission.

THE VISION OF THE CHRISTIAN MAN

By PERRY D. LEFEVRE

[Graduate of Harvard, this Seminary, and the University of Chicago, Mr. LeFevre taught at Franklin and Marshall College and Knox College, before joining the Federated Theological Faculty in the field of Religion and Personality. He delivered this address at the Seminary at the opening Convocation of the Fall Quarter.]

I

NOT many years ago I sat here in Graham Taylor Hall, where you now sit, awaiting the awarding of degrees by the President, the Directors, and the Faculty. Before coming to the Seminary I had studied at one of the great universities of our land, and after leaving Chicago I continued to study at two other famous institutions of learning. In none of these did I find the creativeness, the concern, the integrity, or the intellectual stimulation which I found in the Chicago faculty. I say this to make clear how highly I regard my student days at C.T.S. and how much of a privilege I count it to return as a member of the faculty and the administrative council.

In my student days, as perhaps in yours, there were intellectual fads and something comparable in the theological circles to best-seller lists. Certain books were more frequently quoted, referred to, and perhaps read than others. In my day as a student one book promoted by a number of faculty members had as its theme the possibility of explaining fundamental philosophical differences in terms of what were called "root metaphors." The basic idea was that each major type of philosophy was consciously or unconsciously rooted in an originating metaphor. One school of philosophy would build its system around the presupposition that the world is an organism. Another would

upon analysis be disclosed as an elaboration of the proposition that the world is a machine.

The idea of root metaphors was not new. John Macmurray and others had written in similar vein earlier, but it offered a convenient way of explaining the lack of agreement among the philosophers. Perhaps too it helped to clarify the question of the relative adequacy of the various systems.

One can think a great deal about the roots of systems of thought and of patterns of behavior. One can raise a great many questions about the implicit and sometimes explicit presuppositions of thought and action. Even in Seminary days I speculated on a kind of sociology of theological systems, without, I must confess, always maintaining a proper respect for the fathers of such systems. To be sure, theologians, biblical scholars, church historians, and the rest of us are striving for truth. But why is it that, even in dealing with the same data, they propose such different and often contradictory conclusions? Why can patterns of Christian behavior with reference to the same social issue be so irreconcilable as, for example, that of a Malan and a Paton in South Africa or a Muste and a Niebuhr in this country?

Of course, as the Chicago school was so successful in pointing out—theological systems, biblical interpretations, even historical work itself—all are conditioned by

their cultural setting. Yet within rather similar cultural settings there can be a Barth, a Tillich, and, in my day, a Wierman. Among the so-called "empiricists," where one would expect it most, common agreement is hard to find.

What is true of theology in the larger sense and of the Christian life is also true of other types of thought and action. The strife between sociologies, psychologies, systems of counseling and therapy, philosophies, and political theories or that between individual and group behavior patterns is continually with us. Is it merely human ignorance or human perversity which lies behind this situation? Or are there beneath the surface of all patterns of thought or action root ideas? If the root determinate is not conceptualized, may there not be something we could call a "root notion" or a "root experience" which is the unconsciously held presupposition? Evidence in this matter is cumulative, not exhaustive. My explorations indicate that some such hypothesis, if not completely valid, is at least illuminating and fruitful.

II

To state my thesis without qualification (and therefore probably in an indefensible way), it is this. Behind every system of thought and every pattern of individual or social behavior there is implicit or explicit, unconsciously or consciously held, a vision of man. This vision is one of man as he is and of man as he might be—of man real and man ideal.

In the first instance these visions of man are personal; they arise out of the primary understanding of self which the individual develops in the course of his life. But this primary vision of self is wedded to the visions of self already carried by the immediate and larger cultural contexts. What the self and its personal vision of man is to the individual life, the

culturally approved picture of man is to the social context. A consistent, stable self-portrait is the unifying factor in both an individual and a culture. It is also the nexus of the value structure of both individual and culture. Our picture of self gives us our picture of man, and our picture of man gives us our picture of the world.

Patterns or configurations in individual or social behavior disclosed by psychologist and cultural anthropologist are really representative images of man—real and ideal. The life of both individuals and cultures is organized not around isolated values but around personal patterns. The dissolution of such patterns, uncertain commitment to them, and conflicts between them, if not resolved or replaced by other guiding images, brings the weakening of cultural bonds and the decline of the culture itself.

What loss or dissolution of guiding image may be to a culture, loss or dissolution or conflict within the self image may be to the individual person. Without unity or creative synthesis within the self or within the cultural image of man, human fulfillment is minimal or impossible. How much fulfillment and what kind of fulfillment depend on the relation between the self and the self image.

To state my thesis another way: The living roots of thought and action—of even the most sophisticated—are not abstract but mythological, in the sense that they are symbols clothed with the concreteness of picture thinking. The motivating values are not abstractions; they are personal. They are pictures in our minds, pictures which we carry with us and which affect us and others even when we do not see them clearly in the daylight of conscious thought.

The choices which are before us are not ideologies, not systems of thought, not isolated values. These are not the contend-

ing forces, nor are they the real motivating powers. The real struggle is rooted in divergent understandings of the nature of man. The real choices are concrete and personal, not only in the sense that persons must make them, but in the sense that the alternatives are dominant directions of personal life. Each choice is a choice of the kind of person we are to become. Fundamental differences between patterns of thought and action within a culture or from culture to culture depend therefore on the originating views of self and the ways in which these are wedded to the culturally approved and culturally carried portraits of man. All thinking is anthropocentric; ours must be self-consciously so. All thinking and action has existential roots however hidden. We must become aware of them.

This recognition need not lead us to relativism, but it ought to lead us to that critical point at which scientific methodologies, the pragmatic theory of truth, and the Protestant principle come together in recognizing the lack of finality in every human perspective. Human interpretations are finite, relative, limited. They are more or less adequate as breadth and depth of vision can be extended. As a note of warning against absolutizing various forms of finitude, as a means of keeping a proper perspective on saint and sinner, teacher and fellow-student, your own person and achievement, it should be a healthy antidote to certain natural propensities in all of us.

III

I like to think of the task of the church and the ministry as that of transforming personal and social life—the life of persons in society, for they are bound together. We are midwives, but in neither the literal nor the Socratic sense. We are helping to bring to birth a new kind of person: The Christian Man. And, since ours is a mu-

tual ministry, the birth of the new man in one life involves that of the other. We not only seek the transformation of others; we seek transformation in ourselves.

Stated in this fashion, it can be seen that our study, our ministry, and our personal fulfilment come to a single focus. This focus is the vision of the Christian man. To put it in a way which better expresses the dynamic quality of the vision, the focus is on what Kierkegaard called “becoming a Christian.” Once we have realized that the real struggle in the world and within man takes place at the level of the root idea of man, it becomes of utmost importance to clarify our own vision of the Christian man—of what it means to become a Christian.

Whatever illumination takes place will be dialectical through and through. As Cassirer says of philosophical anthropology, we are here confronted not with a peaceful development of concepts or theories but with a clash between conflicting spiritual powers. We are not concerned with a single theoretical problem; here the whole destiny of man is at stake and clamoring for an ultimate decision. To a degree at least our choice will create the possibilities. It becomes of utmost importance therefore to understand as thoroughly as possible the origin, the nature, and the appeal of the alternatives over against the vision of the Christian man.

But, to play a creative role in the transformation of persons, we must do more than deal dialectically with static portraits of man. Because the unique kind of transformation which we have called “becoming a Christian” takes place in relation to more general patterns of growth and development, we must understand these normal patterns of development and personal growth as they are seen from the outside. We must come to know what happens to the individual looked at from within, from the point of view of emerging

patterns of self-consciousness and self-awareness. Because the individual is unique and free, we must discover the existential dimensions of man's life. I am offering an apology for no one type of study, for no one discipline within the academic curriculum. I am merely trying to bring to center the fundamental Christian concern for becoming a Christian which is implicit in each of the theological disciplines.

In a way nothing foreign to the human spirit is irrelevant to our task. Art, literature, myth, historical event, and decision all illuminate the nature of man. They incarnate the various images man paints of himself whether they intend to do so or not. All of them deal directly or implicitly with the transformation of human life. Even man's response to nature is a mirror of himself.

Psychology, sociology, cultural anthropology, the study of non-Christian religion and pseudo-religion—all disclose versions of the human prototype. Whether it be Confucian true manhood, or the Enlightened One's description of the ideal monk, whether it be the Soviet ideal depicted in a book like Margaret Mead's *Soviet Attitudes toward Authority* or the Dobuan notion of the good man as one who can cheat another of his place—the various options shed light upon one another. Study of these ideals in relation to their social and cultural context can help us understand the mutual interaction between person and society—the ways in which personal transformation is woven into patterns of social transformation and vice versa. They can provide us with materials for dealing with the problem of what is universal and what is relative to time and place in these processes of transformation.

But the dialectical relationship is not just between Krishna and Christ, between the imitation of Christ and the I-

want-to-be-like-Stalin. It exists within the framework of the Christian faith itself. It is not simply a struggle between Nietzsche's Superman and Kierkegaard's Knight of Faith. Kierkegaard's Knight of Faith and Bunyan's Pilgrim are different. Bunyan is not just a poor man's Kierkegaard or Kierkegaard a sophisticated Bunyan.

IV

Just as we can bring the various non-theological disciplines to center in terms of the problem of becoming a Christian, so too and perhaps more obviously can we bring together the disciplines which deal with the Christian story. As Whitehead has it:

A religion on its doctrinal side, can be defined as a system of general truths which have the effect of transforming character when they are sincerely held and vividly apprehended. . . . Religion is force of belief cleansing the inward parts. . . . It is the art and the theory of the internal life of man, so far as it depends on the man himself and on what is permanent in the nature of things.¹

Christian thinking, whether biblical, historical, theological, or ethical, can then be brought together at that point where it sheds light on what it means to be a Christian—where it deals with the art and theory of the internal life of man, where it focuses on the cleansing of the inward parts in terms of the vision of the Christian man. In language which may be foreign to some of you: The specifically Christian disciplines become related to each other and to our common task at the point at which they seek to interpret the redemptive activity of God in history and in contemporary life.

We know a good deal, though not nearly enough, about the dynamics of personal transformation. The experience of

¹ A. N. Whitehead, *Religion in the Making* (New York: Macmillan Co., 1926), pp. 15-16. Used with permission.

selfhood and the processes of self-conceptualization are extremely complex. Perhaps our greatest difficulty here is oversimplification and abstraction. Yet we can still come to know the characteristic changes in self and self-consciousness as they take place more or less systematically throughout life. We can study the complex growth of self-experience and self-concept in ways which disclose the fact that we are really clusters of selves and that we have a tendency to function on more than one ego level at a time. We can trace through the process of identification of the emerging self image with parents. We can come to see the transposition of self-awareness from body awareness to more abstract configurations of traits held together in terms of identification with some guiding personal image. We can see how all awareness seems to be colored by the experience of selfhood and the manifold effect of social environment upon this experience. We can, following the cultural anthropologists, even begin to project a kind of model of personality in terms of which patterns of growth and transformation can be understood. About such matters we know much, relatively speaking. Important as they are, these matters are only background for our central task. About our central task we really know very little.

The transformation of persons which we call becoming a Christian is something of a mystery. It is a mystery partly because of its rarity. As one of our faculty members has pointed out, it costs a man more to be a Rotarian today than it does to be a member of most Christian churches. This special kind of transformation is a mystery too in the theological sense—and will therefore probably always be such. But it is more of a mystery than it need be. And, if it becomes the central focus of our study and our ministry, some of that mystery may be overcome.

V

If there is anything that Christian experience discloses, it is that a real transmutation of life is possible and has taken place and can take place through God's love. A new life, a new person, a new self, is born. When Barth says, "Our real life in God consists in nothing else than our admitting to ourselves: we do not live in God, but far from God," most of those who have felt their lives renewed, who have found release from the old self and put on a new, would want to introduce qualifications, for there are varieties of Christian experience. It is upon these qualifications, upon the concrete process of becoming a Christian, that the theological disciplines should center. And, since this process is for the Christian the other side of the redemptive activity of God in history and contemporary life, our focus is in essence upon the redemptive process.

We know a good deal too about the ways in which the social and cultural contexts affect personal transformation, but we know far too little about the means by which personal transformation of any kind, let alone that of becoming a Christian, affects the social and cultural context.

One of the most striking examples of this deficiency is to be found in Latourette's *History of the Expansion of Christianity*. After dealing at some length with the reasons for the ultimate success of Christianity in the Roman world, he concludes:

The more one examines into the various factors which seem to account for the extraordinary victory of Christianity, the more one is driven to search for a cause which underlies them. It is clear that at the very beginning of Christianity there must have occurred a vast release of energy, unequalled in the history of the race. Without it the future course of the faith is inexplicable. That burst of energy was ascribed by the early disciples to

the founder of their faith. Something happened to the men who associated with Jesus. In his contact with them, in his crucifixion and in their assurance of his resurrection and of the continued living presence with his disciples of his spirit, is to be found the major cause of the success of Christianity. That experience and that assurance were transmitted to succeeding generations. *Why this occurred may lie outside the realms in which historians are supposed to move.*²

If scholars recognize the tremendous impact of person on society, most, like Latourette, are content to conclude that its elucidation lies outside their province.

Our knowledge of this dynamic relation of person to society is just beginning. A few writers like G. H. Mead, Lewis Mumford, and Arnold Toynbee have worked on the problem. Real and radical social transformation comes through the impress of a new personality—not a new message or a new teaching. This social process of conversion, as Mumford calls it, raises to a transcendent and decisive level what is constantly happening in some degree in every human group. "The imitation of the new person," writes Mumford, "provides a new destination for society, and a new set of values and purposes which start it moving on a new path. This impress of a new personality is of a different order from the effect of scattered intuitions and insights. Through him many diffused and scattered ideas unite to produce not new ideas, but a man."³

What we should be seeking in the course of our theological education and in

our common ministry are operative insights into becoming Christian persons. Since persons have their being in society, these insights will at the same time be insights into the dynamic relation of person and society.

Our theological education and our ministry will be successful to the degree that we learn how to acquire such operative insights, for we will not acquire them all through a few years of formal education. It will be successful to the degree that we learn how to help others acquire such insights for themselves, for every man becomes a Christian himself—no one can do it for him. In so far as all real learning is concrete and not abstract, in so far as it all involves doing, becoming, or appropriation, we will, and they will, become new persons—become transformed in Christ. The vision of the Christian man will have transformed our lives and theirs.

As many of you may sense by now, I have been pleading the case for a special kind of existentialism, a special kind of operationalism in our study and in the Christian life. I am pleading the case for concrete theological study—for a contextual theology which is related at every point to the crucial situations in human life—the points at which the need and the fact of God's redemptive love are most evident. Most of all I am pleading the case for bringing our common study and our common concern to a focus on the vision of the Christian man—on becoming a Christian, for this is the focus of God's redemptive activity. Let it be ours as well.

² K. S. Latourette, *A History of the Expansion of Christianity* (New York: Harper & Bros., 1937), I, 168-69. (Italics mine.) Used with permission.

³ Lewis Mumford, *The Conduct of Life* (New York: Harcourt, Brace & Co., 1951), p. 100. Used with permission.

LETTER TO THE ALUMNI

By A. C. McGIFFERT, JR.

THIS is Volume XLIV of the *Register*. I wonder how many American seminary publications—other than catalogues—have had an equally long and continuous appearance covering forty-four years. The *Register* itself has a pedigree. It succeeded the *Chicago Theological Seminary Quarterly*, which was first published by the Chicago Theological Seminary Press in 1901. That in turn was preceded by a series of annual volumes (1883-90) published by the Faculty under the title of *Current Discussions in Theology*. The aim of these "Discussions" was "to answer the question, which every earnest student of theology, both theoretical and practical, may well be supposed to ask at the end of each year, viz.: What has been done in the different fields of sacred learning during the past twelve months, and what are the latest results of such studies?"

The first number of the present *Register* was a Seminary catalogue. It derived its new name, apparently, from the "Register of Students" which it included. We now entitle this list of students in the catalogue the "Directory of Students." At the time the *Register* was first published the Seminary was still conducting its foreign-language institutions. We were giving theological instruction in German, Danish, Norwegian, and Swedish as well as in English. The first *Register* also listed the theological students and ministers in the School of Sacred Music and in the Christian Institute. The latter program was designed to train for the pastorate men who lacked full collegiate training or who were preparing for positions in religious education, in the home mission field, and so on.

The original intention of the *Quarterly* and the *Register* was "to reach our graduates and former students, keeping them in touch with the work of the Seminary and bringing them information that we trust will be of distinct value." This twofold objective seems to me still to be a good one. How would you define the objective of the *Register* today? Are there points at which you think it might be changed in order to "reach" you? Please write to me or the editor about these matters. I need your counsel.

Of the Moderator we don't see too much these days. Bob Cashman gets out and around with astonishing vigor and wonderful effectiveness. But he and I did get a word in edgewise the other day, when I asked him to recall for me a phase of Seminary life soon after he became business manager. From history we jumped to the present. His books on *The Business Administration of the Church* and *The Finances of the Church* have been selected for the Ministers' Dollar Book Club for 1953 and 1954. These are books which should be in the hands of the board of trustees of every church. I'm glad to know there will be a circulation of over 15,000 copies.

Speaking of books, the Faculty has been publishing some things you will certainly want to get a look at. For their sakes I hope you will buy the books or see that the local library orders them for you and your people. Undoubtedly, however, the Seminary librarian, Mrs. Eva Kinche-
loe, will also have some on hand for loan through the Hammond Loan Library. That loan service, I am glad to report, is

being more widely and frequently used. Not as much, however, as it could. Since I cannot but assume that you have not quit reading and studying, I conclude either that your salaries have been raised and you are buying your own books or that the public library near you is keeping up its shelf on religion. At any rate, be sure to dig into Professor Jerald Brauer's *Protestantism in America*, Professor Bernard Meland's *Faith and Culture*, and Professor Seward Hiltner's *Sex Ethics and the Kinsey Report*. All three books combine timeliness and profundity of insight; and they read well.

You have doubtless already heard about the "once in a lifetime opportunity" offered by the Chicago Ecumenical Institute, of which I am chairman. Right now the committee is selecting the teachers from among the quite remarkable list of

delegates and consultants from overseas who will attend the meetings of the World Council at Evanston. Already the applications have begun to stream in. I'll be glad to send you a prospectus if you will drop me a card.

Here's to seeing you at Ministers' Week! Walker Alderton, Alden-Tuthill lecturer, is going to give us three lectures which will invigorate and deepen our insights into American life and our free churches and set some sights for us none of us can afford to miss. The other parts of the program will also be something not to be missed. Beyond all this there will be the over-plus of fellowship and relaxation from pastoral obligations, the renewing of friendships, the picking-up of new friends, and the lift to mind and spirit which we always associate with Ministers' Week. I hope to see you here.



IN 77 WORDS

By FRED EASTMAN

[Professor Emeritus of Biography and Drama, Dr. Eastman needs no introduction to readers of the REGISTER, which he edited for nineteen years. He resides in Claremont, California.]

THE TEN BASIC IDEAS IN CONFLICT IN THE WORLD STRUGGLE BETWEEN THE DEMOCRATIC AND THE TOTALITARIAN GOVERNMENTS

Concerning	Democratic Ideas Christian and Jewish	Totalitarian Ideas Communist and Fascist
1. Man	Belongs to God	Belongs to the state
2. Masses	Free men	Must follow dictator
3. Supreme loyalty	To God and humanity	To nation
4. Highest value	Persons	Power
5. Religion	Universal	National
6. Education	Development of the individual	Indoctrination
7. Government	By consent	By compulsion
8. Press, radio, TV	Free agencies for public service	For government propaganda
9. Methods	Of faith and good will	Of fear and hatred
10. Other nations	Mutual aid	Conquest

ALUMNI NOTES

Compiled by EULALIA and DAN WILLIAMS

1951. *Henry and Ruth Ellen Campbell's* son, Henry David, was born in Toulon, Illinois, in September, 1953.

1951. *Charles and Jane Erickson* have moved from Piedmont College in Georgia. Charles is now chaplain of Defiance College and minister of the College Church at Defiance, Ohio.

1949. *LeRoy Stanford* presided as minister over the dedication services of the Hazel Park Congregational Church, St. Paul, Minnesota, during September, 1953. *Nels Nordstrom*, '36, gave the address at the Dedication Banquet.

1948. *Lester Smith* has left Pierre, South Dakota, to become associate minister of the First Central Church in Omaha, Nebraska.

1947. *Ralph Boyer* has written a letter to many friends about the serious condition of his wife Janet, who was stricken with polio several months ago. She is now at the Research Institute, University of Buffalo, School of Medicine, 2183 Main Street, Buffalo, New York. Ralph writes: "She does not need anything of a material nature, but she would thoroughly enjoy hearing from you at any time. Just tell her about your family and what you have been doing that is of interest." The Boyers have three children. Ralph is minister of the Emmanuel Evangelical and Reformed Church, Akron, Ohio.

1947. *DeWitt Joseph Brady* resigned as associate minister of the Central Union Church in Honolulu, Hawaii, on September 13 and has returned to the mainland.

1947. *Frank and Eunice Dorey* are staying another year at the Social Research Center in the American University at Cairo. Howard University has extended Frank's leave of absence.

1946. *Marjorie (Bullock) Grunewald* and her husband Bob have a son, Thomas Harold, born on February 24, 1953. Their address is 112 Hullett, Long Beach 5, California.

1946. *Alden and Derrith Matthews* are at work in missionary service in Japan. They are

shortly to be assigned to their permanent post for the remainder of their present term of service. Address 1-13 Asukai Cho; Tanaka, Sakyo-ku; Kyoto, Japan.

1945. *Donald Berry* resigned his pastorate of the Temple Congregational Church, Marion, Indiana, in September. He is beginning study toward the Ph.D. degree on a graduate scholarship at Yale University.

1945. *Violet Bjornberg Tupper's* third child, Janelle, was born on July 27. Address: 3801 East Twenty-sixth Street, Minneapolis 6, Minnesota.

1942. *John Hanchett* began his new pastorate in the First Church of Menasha, Wisconsin, on September 1.

1942. *Grace Storms* spent the Spring Quarter of 1953 at the Seminary in special research and teaching in Religious Education. Her article on Christian Education Week was published in *Advance* for September 21, 1953.

1941. *Vernon Benson* has had to have both of his eyes removed during the past year because of glaucoma. He is minister of the Congregational Church in Anthony, Kansas. The Bensons know that the love and faith of all their friends go out to them as they carry on their important ministry.

1941. *Julian Keiser* ended his seven-year pastorate of the Warren Avenue Church in Chicago and became minister of the First Congregational Church of Salem, Oregon, on December 1, 1953.

1941. *Philip Palmer* was installed as pastor of the Mount Hope Congregational Church, Detroit, Michigan, on April 26, 1953.

1940. The *Larry Uptons* have a new address, 181 Girard Avenue, Hartford 5, Connecticut. They have two daughters, and this year have taken two foster-sons into the family. Larry is director of the Hartford Council of Churches.

1939. *John Charles Mickle* has been pastor of Second Congregational Church and coun-

selor to students at LeMoyne College in Memphis, Tennessee, since September 1, 1953.

1939. *Virginia (Satterlee) Newton* is living at the Macedonia Cooperative Community, R.R. #3, Clarkeville, Georgia. She urges friends to stop by and see this interesting community.

1938. *Clayton Gill* has been called to the Altadena Community Church (Congregational) of Altadena, California.

1936. *Floyd L. Davidson*, who for many years has been executive secretary of the Wichita Council of Churches, has been called to Oskaloosa, Iowa.

1935-37. *Fred Luchs* has been called to become minister of the First Congregational Church of Evanston, Illinois.

1933-35. *Dean William J. Faulkner*, formerly of Fisk University Chapel, Nashville, Tennessee, is now minister of the newly organized Park Manor Congregational Church in Chicago.

1931. *Yasuo* and *Muri Mizoguchi* have written from Japan, saying that they and their children are well. Yasuo is to have a book published shortly. Address: 2 Mukogawa Dori, Takarazuka, Hyogken, Japan.

1930. *Mary Cannon* spoke three times at the Merom Institute in September on the fascinating topics of "The Care and Feeding of a

Minister"; "Preacher's Kids"; and "That Goldfish Bowl Is a Home Too."

1930. *Ed Howard* has just begun his pastorate at the recently founded Congregational Church in Arcadia, California.

1926. *David* and *Miriam McKeith* are continuing to send back interesting and full accounts of their world tour. The last letters have come from India. Dave is president of the American Board of Commissioners for Foreign Missions.

1926. *Dr. Wilhelm Pauck*, who resigned from the Federated Theological Faculty after twenty-five years' service, was inaugurated on October 28 as professor on the faculty of Union Theological Seminary. We have had encouraging reports of Mrs. Pauck's continuing recovery from her recent illness.

1924. *William I. Newman*, who has served for eighteen years as minister of the Bethany Congregational Church in Los Angeles, has been elected president of the East Los Angeles Ministers' Association.

The editors wish to express their appreciation to *Dr. Albert W. Palmer*, from whom it is always a pleasure to hear, who sent several items of importance for this issue. Also we express our thanks to all of you for your cooperation and the friendly letters which make editing these notes a pleasure.

BOOK REVIEWS

AS I REMEMBER

By *Edgar J. Goodspeed*. Harper, 1953. 315 pp.
\$3.50.

The customary reviewer's clichés ("reads like a romance," "truth is stranger than fiction," "I just couldn't put the book down") fail to satisfy for this work. To one who lived in Chicago and studied at the University a quarter-century ago this autobiography of a great teacher, scholar, and gentleman recalls familiar scenes and faces and refreshingly reflects the spirit of a great tradition. There were giants in those days—or so the book seems to say—and a goodly company of kindred spirits devoted to carrying forward President Harper's plans and effecting his ideals.

Edgar J. Goodspeed enjoys rich memories of a full and cultured life. Associated through his family with the "old" University and one of the makers of the "new" University of Chicago, Dr. Goodspeed, in addition to his teaching, research, and chairing a department, served some years as secretary to the president of the University ("Seats of the Mighty"). Because of the breadth of his interests and the depth of his culture and because he often officially represented the University, Dr. Goodspeed met people in the arts and sciences whose names were world renowned. His particular interest (I had almost said hobby) was the acquiring of New Testament manuscripts in Greek ("Manuscript Hunting"), but probably he will be longest remembered for his translation of the New Testament ("A Romance of Translation"). This he did because he believed the message of the New Testament should be presented in language which we use today. For this he was roundly criticized, but the attacks upon his work served to reveal the lamentable ignorance and misinformation of their authors.

Dr. Goodspeed was no ivory-tower theorist, for the challenge of life was too keen. Always close to his heart and important in his activities was the local church (chapter iii is entitled "Footings in the Church"). And the same must be said for his beloved Elfreda, to whose memory the autobiography is dedicated.

Together they walked down the years, opening their home to students and to the famous, combining their special interests into a greater whole, throwing their energies into the work of the local church, and always "greeting the unseen, with a cheer."

Dr. Goodspeed found able assistance in the acquisition of manuscripts in Harold R. Willoughby, and in textual criticism in Allen Wikgren. Because these men still bring the University renown, I should like to quote a sentence from the autobiography: "Dr. Willoughby on his side has carried his corpus of Greek New Testament miniatures to practical completion and Dr. Allen P. Wikgren has done great things with Greek ostraca in which I used to dabble many years ago and with Armenian."

This is a delightful book—good for those precious moments of relaxation when one seeks harborage for the soul from the pressures and tensions of life. Dr. Goodspeed is a man of many talents, all of which he not only used but dedicated to the service of God and his fellowman. Few persons are blessed with the variety of gifts which he enjoyed. For these he was humbly grateful. And no one as far as I know ever made better use of them.

MERVIN M. DEEMS

SCHISM IN THE EARLY CHURCH

By *S. L. Greenslade*. Harper, 1953. 247 pp.
\$3.75.

One could wish that more church history were written in the way that these early discussions in the church are described. Far from being a mere recital of disagreements, these essays present their causes, the church's response to them, and the consequences. The chapters compose essentially the Edward Cadbury Lectures delivered in the University of Birmingham by the Van Mildert Professor of Divinity in the University of Durham. The book opens with an introductory chapter on "Unity, Heresy and Schism" and then presents various causes of schism: personal; national-

ism, social and economic influences; the rivalry of sees; liturgical disputes; and problems of discipline and the puritan idea of the church. How did the church respond to schism? By coercion, negotiation and discipline, and theological reconsideration, where the differences in viewpoint of Cyprian and Augustine are noted. The closing section is on the consequences of schism. Since the author is vitally interested in the course of the World Council of Churches, a chapter is added on "Some Reflections on Christian Unity," which is splendidly written from a scholarly point of view. From that chapter I should like to cite the following words: "My case is that as soon as you are prepared to acknowledge efficacious ministries and sacraments outside your own 'church,' efficacious that is, *as* ministries and *as* sacraments, you must acknowledge that *ipso facto* the bodies which possess them are in some real sense 'churches' within the one church." And the paragraph closes: "Our difficulty is to know empirically where we ought to draw the line in acknowledging—for instance, for the purpose of intercommunion—acceptable churches, ministries, sacraments." Although this book is of major concern to scholars in the early Christian field, it has much to say on the modern situation of "many churches and the one Church."

MERVIN M. DEEMS

PATROLOGY, VOL. II: THE ANTE-NICENE
LITERATURE AFTER IRENAEUS

By *Johannes Quasten*. Newman Press (*Spectrum Publishers, Utrecht, Antwerp*), 1953. 450 pp. \$5.50.

The second volume in this monumental work on the Church Fathers begins with the Alexandrians (Pantaenus, Clement, Origen, and others, including Peter of Alexandria), then considers the writers of Asia Minor, Syria, and Palestine (Gregory Thaumaturgos, Firmilian, Methodius, etc.). Chapter iii presents the Romans (Minucius Felix, Hippolytus, Novatian, and the papal letters of the third century), and chapter iv is devoted to the Africans (Tertullian, Cyprian, Arnobius, and Lactantius). A concluding chapter deals with other writers of the West. I like this geographi-

cal division of the works of the Fathers. It has its disadvantages, of course. But it is far more graphic than any chronological scheme, and, when one is dealing with schools, such as those at Alexandria, Caesarea, and Antioch, the sectional basis is preferable and probably offers a truer picture. I like, too, the very attractive way in which the works of the Fathers are presented—wherever possible quotations of varying length are given, preceded by an explanation of the document and followed by a bibliographical note concerning text, editions, translations, and studies. The compiler has in a very real way pointed up the gist of the Church Fathers and has offered enough of them, usually, to induce further reading on the part of anyone interested in the story of early Christianity. For it is out of these basic documents that we know what we know about the early church.

MERVIN M. DEEMS

THE GOSPEL OF THE SPIRIT

By *Ernest Cadman Colwell and Eric Lane Titus*. Harper, 1953. 182 pp. \$2.50.

This Gospel in the view of the writers is not indifferent to the historical Jesus but is concerned to lift up his significance for all generations. The evangelist is not supplementing other Gospels but setting forth *the* Gospel, and we can therefore understand the freedom with which he revises. A packed chapter dealing with the methods of composition prepares us then for the main thesis of the book. This is not only that the Fourth Gospel is the "spiritual Gospel" in the familiar sense but that the concept of the Holy Spirit is the key to the work. By minimizing the idea of the Logos and stressing the descent of the Spirit on Jesus as reported by the Baptist, and by relating the idea of the Spirit to the chief themes of the evangelist, Colwell and Titus offer us a persuasive and somewhat unusual view of John. Their conclusion fits with positions already stated in the former's *John Defends the Gospel*.

This Gospel is like a mirror, and various interpreters find various emphases in it. Cullmann sees the sacraments in it. Bultmann sees his existentialism in it. Dodd sees Platonism. Theo Preiss sees it full of juridical conceptions. Howard sees Jewish eschatology having a sig-

nificant place in it. Most of these views are incompatible with the present book, which specifically sets aside interest in sacrament, eschatology, and Pauline "transactionalism," as well as any governing significance of the Logos idea. The authors offer a plausible life-situation setting for the message they assign to the Gospel. The discussion is authoritative and instructive at all points. The main thesis remains to be proved, it seems to me; but it is highly valuable to have placed John under examination from this angle.

AMOS N. WILDER

LETTERS ON ART AND LITERATURE

By *François Mauriac. Philosophical Library, 1953. 120 pp. \$3.00.*

Here are a dozen or more personal communications of the great novelist, probably culled from *Figaro*, in which such letters and short articles are appearing today week by week. Mauriac excoriates Cocteau for blaspheming the Catholic church, of which both are baptized members; expostulates with Camus over the latter's espousal of internationalism after the fashion of Garry Davis; deplores the publication of the ancient Gide-Claudél correspondence; and wonders at the vanity or complacency of writers who consent to such publicity with regard to intimate matters. Claudél, like Mauriac and Rivière, had hoped or labored for years to convert Gide, but the stubborn empiricist and humanist held out through every engagement and in his last book gave warning that any deathbed repentance claimed by Mother Church should be discounted. One can see from some of these letters how the Catholic apologists bear an unnecessary handicap in dealing with free-thinkers like Gide and Camus. Yet Mauriac can write powerfully. We cite, for example, part of his reply to a correspondent who asks him what he expects of a priest:

Although I have known many priests since the day I was born, I have never yet met one who scandalized me or did any evil; but I have known many who edified me, and several who, at certain turning points in my life, carried me on their shoulders. On this subject I have some memories that I share with God alone, because the priest himself will never know what grace he has transmitted until the eve-

ning when, as a poor worker, standing worn and exhausted on the threshold of eternal joy, he will be amazed at the words he hears and the reward that is vouchsafed him. . . . How many times is he besought to give out the strength of which he feels himself bereft, to preach a love whose flickering flame his will alone keeps alive within him! He never has the right to throw up the sponge or quit the game, even for a minute.

AMOS N. WILDER

SACRIFICE IN GREEK AND ROMAN RELIGIONS AND EARLY JUDAISM

By *Royden Keith Yerkes. Scribner's, 1952. 267 pp. \$3.50.*

This volume, the Hale Lectures for 1951, presents a thorough investigation of the meaning and terminology of "sacrifice" in those ancient religions which constitute the significant backgrounds for Christian origins. The author calls to mind the original significance of sacrifice (e.g., in the joyous occasion of a common meal at which the god was in some sense present) and shows how modern, sublimated usages have all but lost the original meanings. The sacrifice was something offered up, not given up. The minister, who is continually using the term as well as such related expressions as "dedication" and "communion," will find here much illuminating material. The detailed classification of rites and the linguistic studies and tables will challenge the interest of the scholar.

Yerkes finds four main ideas embodied in sacrifice: (1) to learn the will of God; (2) to cooperate with God and do that will; (3) to rely upon God for protection when doing his will; and (4) to surrender one's self entirely to God and his will. The transition from this and from the main treatment of the book to the concluding observations on "The Christian Sacrifice" is not too clear. On the one hand, certain common ideas of propitiatory sacrifice are disregarded; on the other, insufficient place is given to the prophetic element which contributed to the "sublimation" of the sacrifices and which was exemplified in the life and teaching of Jesus. But the interpretation here presented does not affect the values of the volume. An enormous amount of work has gone into the preparation of these data, and the result is a significant contribu-

tion to the understanding, interpretation, and translation of many terms of central, religious importance.

ALLEN WIKGREN

EXISTENTIALISM AND THE MODERN
PREDICAMENT

By *F. H. Heinemann*. Harper, 1953. 202 pp.
\$3.50.

This is a book of essays devoted to an expository study of the thought of Kierkegaard, Husserl, Jaspers, Heidegger, Sartre, Marcel, and Berdyaev. But the volume is more than a collection of studies of these existential thinkers; in it an effort is made to achieve clear perspective on the significance of the existential movement in modern philosophy. Mr. Heinemann (known to all readers of the *Hibbert Journal*) writes here for the reader who is beyond the "introductory" stage of general curiosity regarding existentialism.

The value of this work lies in its scope; there too lies its weakness. The author has a thesis. He writes with constructive purpose but too briefly. He states the problem of existentialism as the problem of self-alienation and indicates that the task of the existentialist goes beyond elucidation of the problem of self-alienation to constructive proposal. It is not clear in this work whether Heinemann views its chief purpose as essay exposition or as suggestively constructive toward a solution of the problem of self-alienation. As the work stands, he seems to combine both purposes, making it difficult to evaluate the book as a whole. The expository essays make a clear-cut contribution as evidence to support the author's assertion that there is no *one* philosophy of existentialism "but several philosophies with profound differences."

T. MALLARY FITZPATRICK, JR.

THE THIRD AND FOURTH BOOKS
OF MACCABEES

Edited and translated by Moses Hadas. Harper, 1953. 248 pp. \$4.00.

This is the third volume to be published in the now-well-known "Dropsie College Series of Jewish Apocryphal Literature." The editor

and translator is Moses Hadas, associate professor of classics in Columbia University, who also edited Volume I of the series: *Aristeas to Philocrates*. It is a familiar fact that the title, *The Third and Fourth Books of Maccabees*, is a complete misnomer from a historical point of view. Third Maccabees is a historical novel, the scene of which is laid about a half-century prior to the Maccabean period. Fourth Maccabees is a Hellenistic Jewish sermon on the unconquerable quality of religious faith. However, there is real appropriateness, both formal and ideational, in publishing the two books together here. Both books use distinctive Greek forms of literary composition to convey acutely needed religious lessons to Greek-speaking readers, Jewish and/or Gentile. Both books come to the same point ideationally: the irresistibility of genuine religious faith.

The contributions of the editor-translator to the publication of these books have been rendered competently and in a scholarly manner. Taking as a base the standard Greek text of the Septuagint by Alfred Rhalfs, the editor has provided a vivid, colloquial translation, incisive critical notes and commentary, and refreshing, inviting introductions. Alike for the scholarly historian and for the practical religionist this volume is important and useful. It provides the historical student with a well-edited document for the better understanding of a most obscure period in the history of Diaspora Judaism. At a time like the present, when religious faith is highly at a premium, it gives eloquent emphasis to the exemplary value of such faith.

HAROLD R. WILLOUGHBY

HERITAGE OF BUDDHA

By *Celina LuZanne*. Philosophical Library, 1953. 290 pp. \$3.75.

The life of the founder of Buddhism, Siddhartha Gautama, has stirred the imagination of this Western novelist. Understandably, the colorful career of Siddhartha—born and raised in the raja's court of northern India, who later forsook all this worldly wealth, pleasure, and honor for the "Way of Truth"—allows much room for exciting drama. As such, readers will find this book very interesting and

unusually "modern," with suspense, murder, and intrigue. But those who wish to understand the spiritual pilgrimage of Siddhartha Gautama will be disappointed in Miss Lutz-Zanne's presentation.

JOSEPH M. KITAGAWA

WAR, COMMUNISM AND WORLD
RELIGIONS

By Charles Samuel Braden. Harper, 1953. 281 pp. \$3.50.

Professor Braden of Northwestern University took a seven-month trip around the world in 1952 to study the effect of war and communism on world religions. He takes his readers swiftly from Hawaii to Japan, China, Southeast Asia, India, the Islamic world, and Israel. The last chapter, "War, Communism and Christianity," presents the author's conclusions. This book is written for laymen; even those who know very little about non-Christian religions will find it informative and interesting.

Although the author tries to ascertain how war had "affected man's outlook upon life itself, his faith in himself, his faith in God; his hope for the future; his conception of what is ultimately man's reliance in a troubled time" (p. 15), he does not present his theses systematically. Instead, he depends on personal interviews with religious and other leaders of respective countries. This explains the peculiarly "tourist" character of the book, in spite of the author's profound knowledge of Eastern religions. This also explains why the book is heavily weighted with the administrative viewpoint, although Braden makes a conscious attempt to get the point of view of the man in the street. By far the most successful section of the book is the chapter on India, but even this section sounds very superficial compared with *Interview with India* by John F. Muehl.

Nevertheless, Braden has sensed the main problems of the Eastern world, beginning with the impact of the West. Certainly Western civilization has facilitated the breakdown of the old order in the East, including the historic world religions. Today, there is a strong nationalistic and ethnocentric mood in the East,

which is reflected in many new sects of Eastern religions. The extreme poverty of the masses in the East, moreover, often makes them an easy target of Communist propaganda. The traditional religions are no effective barrier to communism, and the Christian churches in the East are such a minority. His conclusions seem to be that, if the East does not become Communist, it will not be because of any deep religious influence upon the people but because some major changes have been wrought in the social and economic structure. The author raises many searching questions for us in this book. It is up to us in the free world to find some answers.

JOSEPH M. KITAGAWA

THE STORY OF JESUS

By Theodore Parker Ferris. Oxford University Press, 1953. 123 pp. \$2.30.

This writer would like to have been in the congregation to which Dr. Ferris, distinguished minister of Trinity Protestant Episcopal Church in Boston, told *The Story of Jesus*. Those who were fortunate enough to hear the story must have had their hearts burn within them as week after week, during its telling, they were led to sense the presence, the power, and the glory of their Lord. This story was not prepared for a reading public but rather for the ears of "so many adults who had heard it only as children, and were trying to nurture their adult life on food that was prepared for infants." Nonetheless, to read the story is to move into a delightful land of more light and hope and faith.

It is the old, old story of Jesus and his love. It is the old, old story of God's love in Christ, which the author has told simply, intimately, and beautifully. The scholarly insights, the minimum exhortation, the pastor's understanding, and the language skill of Dr. Ferris could scarcely do other than leave a reader with greater understanding, fuller loyalty, and deeper love of the Master.

There are homiletical starters here, too. For example, concerning Jesus' temptations: "... all three... were temptations to do something good, but not good enough." Concerning the early gains of the church in power, in wealth, and in influence: "Instead of being the

leaven in the lump, it became the lump." This is an excellent "telling" of the old story to be added to all the other "tellings."

FRED HOSKINS

Oak Park, Illinois

WHAT IS RELIGION?

By Alban C. Widgery. Harper, 1953. 330 pp. \$5.00.

The author finds the answers to the question in a scholarly and sympathetic study of the great religions of mankind. He has also drawn on works in the philosophy of religion, the history of religion, the psychology of religion, and comparative religions. These studies reveal that the chief emphasis and interest in religion has been the formulation and expression of ideas about God. The author's central idea is that the purpose of religion is to know God. To know God, there must be some acquaintance with him. This acquaintance comes from a present religious experience. The world's most religious men have not known God by intellectual argument as to ideas about God but by spending long periods in meditation, prayer, and contemplation. It is not knowledge but faith that is fundamental for religion.

As helps to a vital experience of God the author lays great emphasis on the place of religious practices. Religious beliefs and practices have developed together. The aims and purposes of such practices are (1) the worship and praise of God and joyful communion with God and (2) the purification and cultivation of the individual's own spiritual life. The chief religious practices are prayer, contemplation, self-examination, and confession. The author declares that neglect of self-examination and confession is one of the great defects of modern life. Fasting has had great value for the deepening of the spiritual life. Religious ceremonies connected with the great human experiences of birth, marriage, and death, initiation into the religious fellowship, confirmation, ordination, and baptism—all have had deep religious significance. Acts of offering and sacrifice from earliest times have helped men to know God. In all ages the offering of a "pure and contrite heart" has been of great importance. Rites of communion and fellowship with God in the

Mass or Holy Communion have lifted the soul into highest fellowship and union with God. Worship as the joyful praise of God is a fundamental constituent of religion. The Christian religion has the richest development of forms of worship, especially in its wealth of sacred music. "Handel in his composition of the *Messiah* with its Hallelujah chorus expressed the Christian attitude better and did more for Christianity, than all the theologians in the eighteenth century in which he lived." "Supreme in religion is blessedness or bliss, the joy which the world cannot give. It is holiness and not righteousness that is supreme in religion. As God is preeminently holy so the distinctly religious man is the saint. Saintliness is likeness to the holiness of God."

The author's concluding chapter states the nine main characteristics or meaning in religion: (1) the experience of God; (2) man's sense of the reality of his own life or mind, soul, or spirit; (3) God in nature; (4) the sense of community sharing; (5) the experience of peace, joy, and bliss in communion with God; (6) the acceptance of saintliness, goodness, truth, and beauty as divinely intended for man; (7) the sense of sin and experience of salvation; (8) suffering with patient endurance with faith in God; and (9) the faith in the immortality of the soul. This book gives the reader a new sense of the relative and supreme values in religion. It should be required reading for all classes in Christian doctrine in theological seminaries. Any Christian and especially any Christian leader who finds his religious life growing cold will find here a heart-warming and soul-inspiring experience.

WILFRID A. ROWELL

Beloit, Wisconsin

BEYOND ANXIETY

By James A. Pike. Scribner's, 1953. 146 pp. \$2.75.

This book maintains that the Christian faith supplies answers to the most basic questions which disturb the human spirit. In ten short chapters, each characterized by a depth of insight commensurate with his experience as lawyer, teacher, author, and priest, James A. Pike, now dean of the Cathedral of St. John

the Divine, New York City, presents what he believes to be the Christian answer to the principal types of anxiety: fear, guilt, inhibition, frustration, indecision, loneliness, and despair.

Affirming that God shares in our every concern for the freeing of man from the destructive forces in society and personal life, Dr. Pike insists that we cannot make a proper application of the Christian faith to the immediate problems of man's existence unless we are willing to meet two requirements: (1) try to understand the real nature of human problems, using all the light we can possibly get from psychology, logic, counseling experience, and common sense, and (2) restate the relevant portions of the Christian faith so that people may more directly apply it to their genuine problems. In short, this volume contains a plea for asking the right questions, as well as pointing the way to some of the right answers.

The parish minister who must constantly come to terms with God's people in their deepest concerns about life will find *Beyond Anxiety* to be a sufficient tool for the sharpening—indeed, it may be for the reshaping, of his mind in this most important area. Just as an intelligent reading of this book will serve to take most people beyond anxiety, so it may well take most ministers beyond the limits of their own brand of pastoral psychology, which is so often inadequate and which, just as often, tends to divorce the more scientific disciplines from the authority of the Christian faith.

GEORGE D. ALLEY

Dundee, Illinois

MANDATE TO HUMANITY

By Edwin McNeill Poteat. *Abingdon-Cokesbury*, 1953. 231 pp. \$3.75.

In this study of the Ten Commandments and their relation to contemporary culture, Dr. Poteat has combined sound biblical scholarship with rare homiletical insight. Here is an excellent illustration of the expository use of the Old Testament and of the kind of biblical preaching for which our generation is hungering. Pointing out how central to the moral basis of our Western culture is this code of maxims, and how deliberately they are undermined and repudiated by the Marxist order,

Dr. Poteat first deals with God's right to command and man's right to abdicate his freedom in order to obey. Then with skilful penetration he explores each commandment in terms of its meaning for the Israelites and its application to our own day.

In chapters on "Man's Other God," "The Image Problem," "The Jealousy of God," and "The Name of God," the first three commandments are dealt with as parts of the one great command that demands absolute allegiance to Yahweh. The Fourth and Fifth Commandments, concerning Sabbath observance and honor to parents, are treated as midway between those dealing with religious attitudes toward God and moral behavior toward men. The last five commandments, Dr. Poteat suggests, can best be understood as a "moral bill of rights" and include the right to life, to integrity, to property, to justice, and the safeguarding of these rights by an injunction against covetousness. In a concluding chapter he explores the meaning of the New Commandment, the Law of Love, as that which makes possible the fulfilment of the Decalogue. He points out that modern man is caught between the Hebrew-Christian tradition and the Marxist-Engels tradition, and in the final analysis the battle rages around the religious and moral validity of the Ten Commandments as a "Mandate to Humanity."

This book is warmly recommended to thoughtful laymen and especially to ministers who are seeking fresh ways to preach the ageless truths of our faith to a biblically illiterate generation.

STUART LEROY ANDERSON

Berkeley, California

MOMENTS OF WORSHIP

By Mary Beth Fulton. *Judson Press*, 1953. 130 pp. \$2.00.

This small volume of worship materials is called "resources for personal and group worship." It is divided into five parts, grouped under subject heads such as "Entering His Courts with Praise," "Worshiping Together," and "After This Manner Pray Ye." One section deals specifically with materials for appreciation of aged ministers and missionaries. An-

other has services for special occasions, such as a Galilean service for a lakeside and a camp-fire lighting service. Some interesting services are built about the music of the Bible, including a choric arrangement for Psalm 103.

Most of the materials used are not new, but the grouping and arrangement are interesting. The services have the drawback that all such materials have when they have been created by a dynamic worship leader whose personality inspires people: unless you know the leader, part of the flavor is missing. This should be a useful volume for women's groups and for those who are seeking services for the special occasions mentioned.

MRS. WILLIAM EARL BREHM

Des Plaines, Illinois

THE BIBLE AND YOU

By Edward P. Blair. Abingdon-Cokesbury, 1953. 154 pp. \$2.00.

This handy guide for reading the Bible is literally a laboratory manual. It belongs in the series of books known as "The Cooperative Series Leadership Training Texts." A few years back Mortimer Adler gave us *How To Read a Book*. Now Edward Blair gives us what might well be subtitled "How To Read the Bible," especially the RSV. This treatise is well adapted for Bible study courses for laymen in churches, colleges, and institutes. It is nontechnical, clear, interesting, and full of valuable suggestions and questions.

Mr. Blair is realistic about the beginning Bible student who must be satisfied with a less-than-inspired interpretation of the Bible. Axioms underlying a satisfactory understanding of the Bible come first in this book. How to read parts of the Bible and how to see each book as a whole are next. This Gestalt approach differentiates between the substantially unified biblical books and the nonunified ones. To read the Bible well, one must use all his capacities: mind, will, and emotion. Neither a literary mind nor a fundamentalist (excluding reason) will do. "God wants the whole man." The major criticism of this guidebook is that it may be looked upon as an extensive and boring list of axioms, rules, and questions,

for it reminds one of legalism and its accompanying weaknesses.

JOHN R. BROSS

Talladega, Alabama

GUIDING WORKERS IN CHRISTIAN EDUCATION

By Frank M. McKibben. Abingdon-Cokesbury, 1953. 160 pp. \$1.75.

The strength of Professor McKibben's thesis is that the church must break down its total effort of Christian education in such a way that effective supervision can permeate the enterprise. This book provides a comprehensive survey of the variety of approaches a supervisor might consider. The author shares a firm belief that one effectively trained supervisor is more advantageous than many teachers without the know-how. *Guiding Workers in Christian Education* would be a fine resource to the above-average lay leader who because of experience and training is shouldering additional responsibility in the church educational program.

Professionally trained directors and ministers of education will find this short book a stimulating reminder of the things they knew they "should be doing." It is a survey of ideas rather than a case study reporting experiences. It would be very helpful for a professional director to use as a study book with department heads and board members.

CHARLES L. BURNS, JR.

Westchester, Illinois

THE CHURCH AND MENTAL HEALTH

Ed. Paul B. Maves. Scribner's, 1953. 303 pp. \$4.00.

Here within a single volume are treated several aspects of the work of doctors and ministers and the institutions that they use in promoting the mental health of people. There is very little inconsistency in the whole, although contributions are made by four psychiatrists and ten men with theological training. Six of the latter are seminary professors, and two are pastors.

The book begins with a contribution to the attempt to define health by two doctors and a

professor. Section II is a very readable account of the concern of religion for health, both through the centuries and in recent years, by John T. McNeill and Seward Hiltner. Then the editor and two other ministers explore the potentials for illness and health in Christian fellowship, rites and ceremonies, and preaching that is sound from a pastoral standpoint. An especially useful chapter is devoted to ways in which the program of activities of a local church can be directed to the fostering of mental health. "A Ministry to the Mentally Ill" will help those who have not had clinical training but who occasionally recognize disturbed people. Teamwork between pastor and psychiatrist, particularly in referral, is made clear and attractive through the use of case studies in a chapter by Dr. Dallas Pratt. The last major section is entitled "A Strategy for the Churches in Relation to Illness and Health," specifically: (1) securing more adequate facilities in the local community; (2) a more effective chaplaincy service; (3) a more adequate training for ministers; and (4) fostering the mental health of ministers.

The book originated in discussions among members and staff of the Department of Pastoral Services of the National Council of Churches, aims expressed being "to help the parish minister serve his people more effectively" and "to foster closer cooperation between the various professions concerned with mental health." It goes far toward these targets and may well prove almost indispensable to a minister who cannot afford a whole library shelf in this field. If it is read by members of the other professions, the churches may find themselves newly appreciated as resources in both prevention and therapy.

JAMES STILLMAN CASKEY

Chicago, Illinois

LIFE IS COMMITMENT

By J. H. Oldham. Harper, 1953. 130 pp. \$2.50.

"Man is man with man." With these words J. H. Oldham sets the tone of his book *Life Is Commitment*. Rejecting a concern for what man ought to be, Oldham addresses himself to what man is when he is most truly himself. His conclusion is that man is most profoundly man

when he lives on resources other than his own, when he encounters realities outside himself. So it is that human beings are most truly human when they recognize their own limitedness and most bestial when they consider themselves absolute. Humanness affirms life; bestiality denies life. Hence man is faced with the need to commit himself to life that he may live. To observe life but not commit himself to life is for man to make himself absolute. And human absoluteness is human death.

A high point in Oldham's book is the chapter on God. The author points out that man, to be himself, commits himself to God in faith and love. Man does not impose himself on God, for God does not impose himself on man. There is an encounter of love in which God invites and man responds trustfully if he is to live. As Oldham puts it, life for the Christian is a dialogue with God. Life is commitment because to live is to participate in trust in realities beyond our own.

PAUL R. DAVIS

Chicago, Illinois

A FAITH TO PROCLAIM

By James S. Stewart. Scribner's, 1953. 106 pp. \$2.50.

The author of this book, which comprises the Lyman Beecher Lectures, is professor of New Testament at the University of Edinburgh. This is a sequel to his *Heralds of God*, which deals with *how* to preach. Here Dr. Stewart deals with *what* to preach. "If contemporary evangelism is to make its full potential impact, . . . it will have to go back . . . to its own fountain head in the New Testament and there test its message." As a Bible scholar, Dr. Stewart draws on the recent trend of New Testament study which calls attention to the apostolic proclamation, the kerygma. This kerygma proclaimed the life, death, and resurrection of Jesus of Nazareth as historical fact which was unique and eschatological. The act of proclaiming this good news was a part of the message itself for the redemption to which it witnessed was offered to the hearer. Christian preaching begins "only when faith in the message has reached such a pitch that the men or the community proclaiming it becomes part of the message proclaimed."

A fine chapter deals with the problems of "Proclaiming Forgiveness." "Proclaiming the Cross" is a fresh though inadequate dealing with the conquest of the "demonic." "Proclaiming the Resurrection" is the core of the kerygma with its victory over death and vindication of righteousness. A closing chapter calls the preacher to rediscover a vital relationship with the living Christ. Dr. Stewart has left certain questions inadequately answered, such as the relationship of the New Testament world view to our modern world view. Here is an outstanding scholar and a popular preacher pointing to the New Testament message as an indispensable guide for our preaching today. His book will be a help to the preacher in "testing his message" by the New Testament kerygma.

EDWARD K. HEININGER

Edelstein, Illinois

THE RECOVERY OF FAMILY LIFE

By Elton and Pauline Trueblood. Harper, 1953. 127 pp. \$1.50.

Elton and Pauline Trueblood here present the thesis that modern family life is falling apart. They attempt to analyze the problem and to offer suggestions about what ought to be done to remedy the situation.

The opening chapter, "The Withering Away of the Family," lists the following as among the factors most damaging to family life: (1) the employment of women outside the home; (2) the unrelatedness of many families to a community of people whose approval they seek and care for—this caused by the extent to which families move from one community to another; (3) the increased extent to which institutions other than the family are taking over the function of childhood education, particularly the public school; (4) the lowering of standards in regard to sexual morality; and (5) the loss of understanding of the religious significance of marriage and family life. All these factors arise because the meaning of what a family is for and what it ought to be has been lost by the present generation.

The remaining chapters set forth an understanding of what marriage and family life involve at their best. They involve largely the

development of a relationship between husband and wife in which the husband is breadwinner and representative of the family in public life, and his wife is his helpmate, utilizing her intellectual and spiritual powers to create a stable and secure home for her husband and children.

The Truebloods tend to deal with their subject judgmentally, in a way that condemns and blames the people who do not measure up to the standards which they believe should be set. Apparently they see the people who fail in family living as people who cause trouble rather than as people who are in trouble. Wilful greed, selfishness, and irresponsibility are the motivators of these people, and they could do better if they only wanted to. This kind of presentation is not only a great oversimplification but, because of its condemnatory tone, makes the book of less help to troubled people and those working with them than one might expect.

BARBARA HOLLERORTH

Hinsdale, Illinois

GUIDEPOSTS TO CREATIVE FAMILY WORSHIP

By Edward W. and Anna Laura Gebhard. Abingdon-Cokesbury, 1953. 173 pp. \$2.50.

This book is designed primarily for those parents in middle-class America who would like to bring some of the accepted forms of Protestant religious practice into their homes in a way significant to themselves and their children. If as a parent you are trying to make prayer, Bible reading, grace, and hymn-singing an integral part of your family life, and if you wish to grow with your children in sensitivity to the religious dimension of the common events of daily living—then this book can be helpful to you. It shows by concrete illustration how some families have achieved these things, and it does so in an imaginative and colorful way. For the most part it avoids the sentimentality which provokes the comment from parents, "It sounds good in the book, but it wouldn't work in our family."

The book is sound in terms of its understanding of what children are like and of how

their emotional and intellectual questings are related to their development as religious people. Its basic strength lies in the fact that it stimulates us to work away at sharing our own religious faith with our youngsters. Our faith may not be that of the authors, and, as you read the book, you will perhaps find yourselves agreeing and disagreeing about the content of the faith which they present. Nevertheless, it makes family worship and religious observance attractive and exciting and leads me to say, "This I would like to try in our family."

BARBARA HOLLERORTH

Hinsdale, Illinois

BE STILL AND KNOW

By *Georgia Harkness*. *Abingdon-Cokesbury*, 1953. 96 pp. \$1.25.

In this book of meditations Miss Harkness uses a brief scripture passage as a setting for her own creations of poetry and prayer. A thoughtful reading reveals that the author has experienced in a deeply personal way the loving, judging, forgiving, and renewing power of the holy-life process. This is especially apparent in the meditations which deal with the more personal experiences of being understood, adversity, darkness, security, etc. These speak with depth and power and speak more vividly to the inner self than the meditations on the more external and less immediately personal events. Perhaps I am suggesting that the events of which she speaks must be personal events to the reader also, or Miss Harkness' insight into them is lost.

A skeptic and even many confessing Christians would find this book a puzzle. There is a certainty and serenity communicated about the faith expressed which cannot be ignored, and yet this very certainty and serenity must be a stumbling block for many.

HUGO J. HOLLERORTH

Hinsdale, Illinois

CHRISTIAN FAITH AND SOCIAL ACTION

By *John A. Hutchison*. *Scribner's*, 1953. 242 pp. \$3.50.

Here are thirteen vital essays dealing with the relationship of Christian faith to social ac-

tion. All the authors are friends and former students of Reinhold Niebuhr—to whom the volume is dedicated. While the book is a symposium and expresses differing interpretations, it finds its integration in a common approach combining the biblical message with responsible action in present-day society. The authors have been united in the Frontier Fellowship (now Christian Action), which groups not only have been on the forefront of Christian social action for two decades but have been thoroughgoing in their search for an adequate and realistic theological structure within which to act responsibly as Christians in society.

The book begins with a critical analysis of developments in the thinking of social Christianity during the last twenty years, states the common viewpoint of the Frontier Fellowship, and then deals with various phases of religion and ethics in terms of the present social scene. Among the subjects covered are the contemporary cultural crisis, the biblical view of history compared with the views of communism and laissez faire capitalism, the Christian conception of freedom and of vocation, utopianism versus realism, the relation of faith to secular learning, and the solution of social problems. Reinhold Niebuhr closes with a critical analysis of the issues which were faced by the Frontier Fellowship across the years, describes the evolution of their thinking, disavows any panaceas, and affirms a positive Christian faith with regard to responsible social action.

Christian social action has frequently been moralistic and shallow, and the critique of the church for society has often been undistinguishable from that of secular actionists. This book makes a distinct contribution by bringing to bear upon the dilemmas of responsible Christian social action what is unquestionably the best theological thinking of our time.

JULIAN J. KEISER

Salem, Oregon

APOSTLES OF DISCORD

By *Ralph Lord Roy*. *Beacon Press*, 1953. 413 pp. \$3.75.

Ralph Roy has written a comprehensive, carefully documented exposé of the sects and

movements within Protestantism which corrupt the Christian gospel in various ways and sow hatred and dissension within the churches and society. The author's purpose is to expose and challenge the irresponsible methods and dubious principles of such individuals and groups and to alert Protestants who collaborate with "hard-core" extremists (often unwittingly) to the ominous threat of such movements to Christian values and to democracy.

The book has two sections. Under the heading "The Ministry of Hate" the author exposes professional anti-Semites, anti-Catholics, neofascists, and white supremists masquerading under the cloak of Christianity. The second part, "The Ministry of Disruption," uncovers the conspiracy against Protestant cooperation, red-baiters, Communist-party-liners, and those who equate Christianity with some particular economic theory and evaluates the conflicts within several denominations over social action committees.

Many of these "Protestant Underworld" characters have been previously exposed in such books as *Under Cover* by Carlson and *The Trouble-makers* by Foster and Epstein of the Anti-Defamation League.

Though originally a Ph.D. dissertation, this work has been condensed and footnotes reduced to provide a valuable and readable—even exciting—document. Protestant clergy and laymen alike need to know these facts lest they unwittingly become enmeshed in causes and movements which, though cleverly disguised, are obviously undemocratic, un-American, and un-Christian.

JULIAN J. KEISER

Salem, Oregon

THE DOUBTING THOMAS TODAY

By Russell P. Davies. Philosophical Library, 1953. 344 pp. \$4.75.

Every age has had its doubters. The purpose of this book is to answer the question of faith. "The modern church rests firmly upon a great purpose, the purpose of serving mankind and of making a better world. . . . But Thomas is already familiar with these great purposes. They are endorsed by civic and fraternal clubs as well as by labor unions and political

parties. . . . He is not asking what is the function of the church in the modern world; he is asking what are the factual bases upon which it rests."

The author makes use of the investigative technique and very carefully traces the correlation of geography, climate, and sociology in the history of the world which reveals the master-plan. God is the author of the master-plan. Jesus and Paul both understood the great plan and their relationship to it. The failure of either of them would have meant the failure of the plan. It is moving relentlessly onward toward fulfilment. The synthesis of religions and their influences on peoples is carefully traced. All pieces of the "Great Mosaic" are fitted into the story of the development of God's purpose among his children. A doubter would be hard put to it to refute this essay.

PHILLIP W. SARLES

Detroit, Michigan

GREAT IS THE COMPANY

By Violet Wood. Friendship Press, 1953. 167 pp. \$2.50.

Anyone who reads this book will find it difficult ever again to take the Word of God as recorded in the Bible for granted. Miss Wood, in a revised edition of her work originally published in 1947, presents a vivid picture of the great labor and sacrifice which have gone into the translation and revision of our scriptures.

Starting with Jerome and ending with the Revised Standard Version, she portrays the undying devotion, sometimes in the face of almost insuperable obstacles, of persons whose one desire was to make the word of God available to every man, woman, and child in every land and tongue. Possibly the very completeness of the book is its greatest drawback. As one reads of the work of such men as Luther, Tyndale, Judson, Carey, and others, he is faced with a constantly repeated sequence—a vision, great difficulties, and dramatic success. Individual stories and the total impact are interesting and at times inspirational, but the material is not designed to be picked up and read straight through.

The chapter on the Revised Standard Version is especially apropos in making clear that

the current opposition to this work is nothing new. Nearly every translation of the Bible has met the same kind of opposition from the same kind of people. It has never lasted. The book contains an abundance of resource material for sermon illustrations, talks, and children's stories.

JAMES R. SMUCKER

Dover, Illinois

MY GANDHI

By John Haynes Holmes. Harper, 1953. 186 pp. \$2.75.

Dr. Holmes paints a beautiful and intimate picture of a disciple's devotion to his master. It is in this devotion that the book has uniqueness and value. As a biography it makes no attempt to be complete, and it lacks the depth of insight which can be found in the writings of those who have been more personally associated with the Mahatma and the Hindu culture within which he always lived and worked. Dr. Holmes met Gandhi on only a few widely separated occasions, but the influence which the Indian saint had on his life was almost overwhelming. This in itself is a convincing witness to the beauty and power of spirit which Gandhi had.

The story of how this power affected the life of Dr. Holmes is what makes the book worth while and interesting. It is when he seeks to interpret its sources, however, that he appears to be on less stable ground. If some wince at his casual equation of Gandhi with Christ and a subjective interpretation of truth with God, it can be pointed out that Dr. Holmes's own theological position sometimes appears to be closer to reformed Hinduism than to Christian orthodoxy—even in the liberal tradition. However to maintain that Christian "non-resistance" is really Gandhian "nonviolence" is a position difficult to support from any theological base, and the assumption that the great spiritual "giants" of the ages have merely tapped resources of power already within them is a type of humanism which Christ, if not Gandhi, would certainly be the first to deny.

JAMES R. SMUCKER

Dover, Illinois

THE MAN IN LEATHER BREECHES

By Vernon Noble. Philosophical Library, 1953. 298 pp. \$6.00.

The *Journal* of George Fox and other Quaker literature of seventeenth-century England provide always a rich body of source material for a moving account of the founder of the Quaker movement. Now this has been utilized again in a picturesque and able biography of "the man in leather breeches."

Mr. Noble, a distinguished writer and literary commentator in the employ of the British Broadcasting Corporation, has come to this task from the outside, so to speak, as one who, in his own words, "began research into Fox's life with only the vaguest notion of the sort of man I was to discover." The result is a well-balanced account of Fox's career, formulated out of careful research rather than influenced by preconceived notions of either adulation or condemnation. And the picture of Fox then emerging is one in which both the strengths and the weaknesses of his character stand clearly forth, the kind of picture which does not correspond with either that of his over-ardent admirers or that of his overzealous detractors. And yet, in the main, the evidence leads the author to the portrayal of a man of most unusual religious insight and power, whose strengths far outweighed his weaknesses, and whose total life became a dramatic testimony to the courage which can be born of profound religious experience.

The story itself is chronologically told and draws quite heavily upon the *Journal* in order that much of it might be presented in Fox's own words. The process of integration of quotation into text has been exceedingly well handled, however, and, rather than detracting from, adds much to the dramatic force of the presentation. The story then, as the author himself suggests, becomes an "adventure story" and the tale of a career which in many respects "outcolours fiction." So we move through these pages living through the trials, the agonies, the sufferings, the persecutions which Fox experienced—and also emerging with him to those heights of religious confidence and joy which provided the sustaining power in the midst of his travail.

It is safe to say that for the student of Fox

nothing new comes forth from this study. But it is also safe to note that for one seeking to become acquainted with the founder of Quakerism this is a fair, and indeed moving, portrayal of a rich and powerful life.

JOHN VON ROHR

Claremont, California

BROWNSON ON DEMOCRACY AND THE TREND
TOWARD SOCIALISM

By *Lawrence Roemer. Philosophical Library,*
1953. 173 pp. \$3.75.

Orestes Brownson (1803-76) was one of the more colorful and controversial figures in nineteenth-century America whose fame has faded from public memory. A. M. Schlesinger, Jr., has done the best general study, *Orestes A. Brownson: A Pilgrim's Progress* (1939), which is recommended reading for a fuller perspective on this present work. Originally a doctoral dissertation in Loyola University's graduate school of philosophy, this work is an exposition of Brownson's political principles emphasizing particularly the argumentation whereby he supports his conclusions. The author sifts the pertinent material from the multitude of Brownson's political writings from 1838 to 1875. The first chapter of the book is given to a brief biography, and those that follow treat the contract theory of government and Brownson's objections to it; democratic theory; the nature and origin of political authority; the nature of the state; the union of the states; the American republic; democracy and the destruction of American institutions. The last two chapters apply Brownson's principles to some contemporary problems, among them the trend to communism, church and state, private and public schools, and world government. "Brownson's thesis then is that a majestic multitude convinced of its absolute supremacy refuses to tolerate institutions which restrain its will." "He anticipated more conservative trends in politics as soon as Catholics became aware of their obligation to preserve the Republic because it is God's gift." This is the most provocative portion of the book and furnishes considerable food for thought much of which will be unpalatable to people who are not in the Roman Catholic tradition. This

book has a certain timeliness, and in a new era of conservatism its message will be welcome in many quarters.

ARVEL M. STEECE

Cambridge, Massachusetts

THE CHRISTIANITY OF SHOLEM ASCH

By *Chaim Lieberman. Philosophical Library,*
1953. 276 pp. \$3.50.

Sholem Asch's preoccupation with the Jesus theme in many of his works, notably *The Nazarene*, *The Apostle*, and *Mary*, has caused a great stir in the Jewish world, and there has been much articulate antagonism to his utterances. Chaim Lieberman assails Asch's views with vigor and eloquence. He points up the novelist's christological ideas, characterizing them as un-Jewish. To Lieberman, Asch appears as a crusader in behalf of Christianity presenting often a distorted and slanderous view of Judaism.

Although the author of this polemical work makes in many instances a good case against Asch, he, nevertheless, does it with too much passion and venom. Thus, his attitude lacks an objectivity that should characterize an academic work. Also, his too frequent excursions into the narrative, appearing as a raconteur of numerous stories, mar the character of the work. There is still a difference of opinion among readers of Asch's books as to whether his writings are those of a crusader in behalf of the Christian faith or an artist who has chosen as his literary vehicle the personality of the Nazarene. Mr. Lieberman has, notwithstanding his subjectivity, made a significant contribution to Jewish apologetics.

DAVID GRAUBART

Chicago, Illinois

CLEAR OF THE BROODING CLOUD

By *Jack Finegan. Abingdon-Cokesbury, 1953.*
176 pp. \$2.50.

The thesis of this book is that Christian faith has the capacity to lift human life above the "brooding cloud" of day-to-day problems and perplexities into the sunshine of a "Power greater than ourselves to which we can turn."

A large number of individual problems are studied, including finding God, orientation to life, materialism, the wellsprings of faith, modern persecution, the voice of conscience, the doctrine of man, fear, sin and forgiveness, those who are hurt, and numerous others. Upon each one the author brings to a focus the relevance of biblical teaching. This should help the reader to understand that his personal problems are not ordinarily unique or that he is alone in facing them. The chapter titles have a literary flavor all their own (e.g., "The Flat Places of Life," "No Place To Hide," "The Point of No Return," "Alibis and Arraignments," "The Invisibly Wounded," etc.). In the writing of this book, Jack Finegan has again placed us in his debt.

STILES LESSLY

De Kalb, Illinois

PILGRIMS IN PARAGUAY

By *Joseph Winfield Fretz*. *Herald Press*, 1953.
227 pp. \$2.75.

This excellent volume is a sociological report that covers the settlement of Mennonites in Paraguay. There is a chapter on Brazil and another devoted to Uruguay, Argentina, and Colombia. The body of the book is a study of Mennonite family life, schools, and churches,

together with the internal government of the various colonies, their health conditions, and economic foundations. There is a chapter on the work of the Mennonite Central Committee, with whose help many of these "pilgrims" found their new homes and under whose auspices the author has carried out his assignment. An imposing list of forty statistical tables, some helpful maps, and more than fifty photographs, together with a brief history of Paraguay, furnish a realistic background. The book closes with a chapter on the "Future of the Mennonites in South America." A picture of the family of Elder Gerhard Balzer arouses the reviewer's profound curiosity.

Paraguay, described as "the most underdeveloped, the most isolated, and the least known" in all South America, is a strange refuge for those whom my professor in Mennonite history loved to call "die Stillen im Lande." The influences that brought these "pilgrims" into such a land ranged from the voluntary migrations of the Canadian Mennonites following World War I to the dangerous escapes out of Russia via Siberia and China. This story is told with a vividness of detail that arouses the reader's admiration and sympathy.

JACOB F. BALZER

Crete, Nebraska

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time and may be kept three weeks from the date when received. Postage both ways is to be paid by the borrower and is payable in stamps upon return of the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 8 cents for the first pound and 4 cents for each additional pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

BRIGHT, JOHN. The Kingdom of God
*COLWELL, E. C., and TITUS, E. L. The Gospel of the Spirit
CULLMAN, OSCAR. Peter
FRIDRICKSEN, ANTON. The Root of the Vine
HUNTER, A. M. A Pattern for Life
LOVE, J. P. The Gospel and the Gospels
SNAITH, NORMAN. Mercy and Sacrifice

*Church History
and History:*

ANDREWS, E. D. The People Called Shakers
BRAUER, J. C. Protestantism in America
CORRELL, C. M. A Century of Congregationalism in Kansas
*FRETZ, J. W. Pilgrims in Paraguay
*ROY, R. L. Apostles of Discord
SHINN, R. L. Christianity and the Problem of History

*Religion and
Personality:*

BARUCH, DOROTHY. How To Live with Your Teen-Ager
GHISELIN, BREWSTER. Creative Process
JOHNSON, P. E. Psychology of Pastoral Care
*MAVES, P. B. (ed.). The Church and Mental Health
*PIKE, J. A. Beyond Anxiety

*Philosophy, Theology,
and Science:*

SANTAYANA, GEORGE. The Philosophy of Santayana
SPIER, J. M. Christianity and Existentialism
WHITEHEAD, A. N. Alfred North Whitehead: An Anthology

*Practical Theology
and Worship:*

CLIFFORD, B. R. The Mission of the Local Church
DICKS, R. L., and KEPLER, T. S. And Peace at the Last
Fox, EMMET. The Ten Commandments
*HARKNESS, GEORGIA. Be Still and Know
*POTTEAT, E. M. Mandate to Humanity

Ethics and Society:

HEILBRONER, R. L. The Worldly Philosophers
MINER, HORACE. The Primitive City of Timbuctoo
NIEBUHR, REINHOLD. Christian Realism and Political Problems
REDFIELD, ROBERT. The Primitive World and Its Transformation

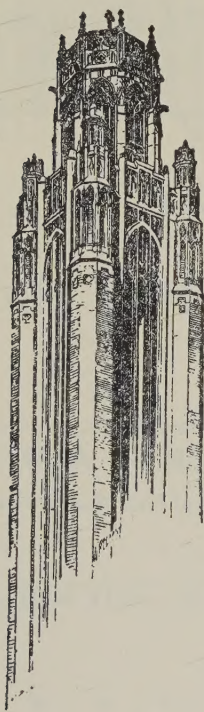
* Reviewed in this issue.

SPANN, J. R. The Church and Social Responsibility
*TRUEBLOOD, ELTON and PAULINE. The Recovery of Family Life

Religion and the Arts:

BROWN, I. V. Lyman Abbott, Christian Evolutionist
*GOODSPEED, E. J. As I Remember
MILLER, ARTHUR. The Crucible
MILLER, PERRY. Roger Williams
PATON, ALAN. Too Late the Phalarope
WILLIAMS, TENNESSEE. Camino Real
WOOD, H. G. T. R. GLOVER

EVAN KINCHELOE, *Librarian*



THE CHICAGO THEOLOGICAL SEMINARY

announces

Ministers' Week

FEBRUARY 1-5, 1954

THE ALDEN-TUTHILL LECTURES ASSIGNMENT FOR PROTESTANTISM

By

WALKER M. ALDERTON

Associate Professor of Student Field Work at Chicago Theological Seminary

TUESDAY, WEDNESDAY, THURSDAY EVENINGS AT 8:00

* * *

MONDAY EVENING PROGRAM

To Be Announced

WORSHIP

8:30 A.M. TUESDAY-FRIDAY

GRAHAM TAYLOR CHAPEL